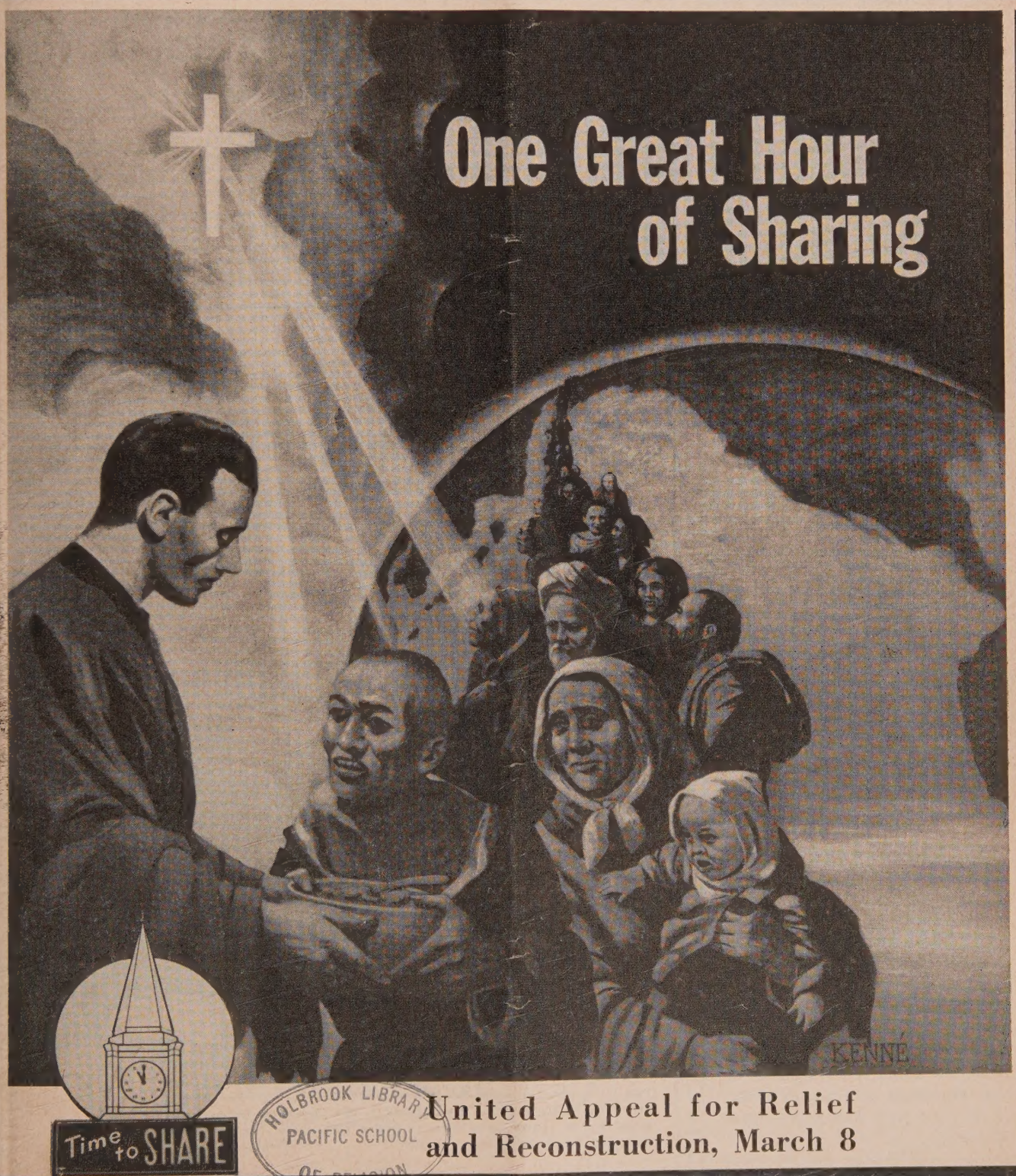
NATIONAL COUNCIL
OUTLOOK
FEBRUARY 1953



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United Appeal for Relief
and Reconstruction, March 8

Interdenominational Calendar

In order to save space, meetings of units of the National Council are listed separately.

National Council of Churches

Department of Pastoral Services, New York, N. Y., February 5
Division of Christian Education, Annual Meetings, Cincinnati, O., February 3-14
Department of Socal Welfare, Executive Committee, New York, N. Y., February 10
Agricultural Seminar, Department of the Church and Economic Life, Washington, D. C., February 10-12
Bureau of Church Building and Architecture, Annual Meeting, Washington, D. C., February 12-14
Planning Committee for Protestant Conference on Social Welfare, New York, N. Y., February 17
Central Department of Church World Service, Board of Managers, Annual Meeting, New York, N. Y., February 18
General Department of United Church Men, Mass Rally for Churchmen, Washington, D. C., February 24
Department of the Church and Economic Life, Churchmen's Seminar, Washington, D. C., February 24-27
Department of the Church and Economic Life, General Committee, New York, N. Y., February 27, 28
Joint Department of American Communities Overseas, New York, N. Y., March 4
Central Department of Field Administration, Executive Committee, New York, N. Y., March 10

Other Meetings

World Council of Churches, Conference of U.S.A. Member Churches, Executive Committee, New York, N. Y., February 19
Presbyterian World Alliance, Western Section, Buck Hill Falls, Pa., February 24-26
Presbyterian Church in the U.S.A., General Council, Philadelphia, Pa., March 3, 4
International Missionary Council, Annual Dinner Meeting, New York, N. Y., March 10
Church of the Brethren, General Brotherhood Board, Elgin, Ill., March 16-19
National Religious Publicity Council, New York, N. Y., March 26, 27
Presbyterian Church in U.S.A., General Council, Minneapolis, Minn., May 26, 27

THE COVER

On March 8, a united appeal will be made for relief and reconstruction under the title "One Great Hour of Sharing." Our cover shows the poster, by Alex Kenne, New York artist, to be used on this occasion.

The National Council's Central Department of Church World Service coordinates the efforts of the denominational relief agencies of the Protestant churches in India, Korea, the Near East and Central Europe.

Vol. III, No. 2, February 1953

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Danish Evangelical Lutheran Church of America
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends in America
General Council of Congregational Christian Churches
Greek Orthodox Church of America
International Convention of Disciples of Christ
The Methodist Church
Moravian Church In America
National Bapist Convention, U.S.A., Inc.
National Baptist Convention of America
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Religious Society of Friends of Philadelphia and Vicinity
Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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Editorial and Executive Offices, 297 Fourth Ave., New York 10, N. Y.
Subscription Price Two Dollars a Year

DONALD C. BOLLES, *Editor* AENID A. SANBORN, *Associate Editor*
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WILLIAM K. WILSON, *Editorial Adviser*

Published monthly, except July and August, by the National Council of the Churches of Christ in the United States of America. Publication office, 297 Fourth Ave., New York 10, N. Y. Editorial and executive offices, 297 Fourth Ave., New York 10. Reentered as second class matter January 26, 1951, at the Post Office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917. Authorized July 3, 1918.

Are you as close to Jesus as you think you are?

Unless you are completely happy, you may have wandered far from the source of all happiness. Here is a suggestion that may help you enjoy life to the fullest!

ARE you taking Jesus too much for granted? Do you accept Him casually, without careful and humble thought? Or—are you conscious of His presence only in time of need? Do you thank Him only when He "does something" for you?

The world's greatest truth is that *Jesus is with you always.* It is *you* who are frequently not as close to Him as you think you are! When you are disturbed, out-of-sorts, miserable, you have gone away from Jesus; yes, when you are stubborn, demanding and critical—stop blaming others and blame yourself! Because at such times you have deliberately turned your back on the most tremendous power the universe has known!

Let Jesus Solve Your Problems

Look deep and long into your own heart and think: haven't your greatest troubles occurred when you were farthest away from Jesus? When you lose your temper and hurt others . . . when you have been mean and selfish . . . when you are obsessed with feelings of fear and guilt . . . when everything has "gone wrong" . . . haven't you forgotten Him—at least temporarily?

The Bible tells us that no matter what our problems—of health, of finance, of peace of mind — we must never forget that we are children of Jesus! We must remember that He wants us to have peace, love, joy, health, abundance. But—these things disappear when we leave Jesus' side; our burdens become heavier than we can bear when we forget to practice His *living presence.*

You Need Never Be Afraid — Or Alone

Have you not said to yourself: "I am a good Christian. I pray, worship, study my Bible. Then why, why must I sometimes fail Jesus and thus fail myself?" The answer is that frail human beings need constant inspiration, constant reminders and proofs of Jesus' love. Only through daily awareness of God can we live life to its fullest.

The CIHU Book Club was founded for—and is dedicated to—the men, women and children who want this constant, strengthening inspiration. Many of the thousands who are already members have written us about the wonderful benefits they have received from CIHU books. They speak with joy of being led toward fuller, richer living—of learning how to pray and what to pray for—of gaining a new peace of mind and soul never dreamed of before!

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CIHU selections are the finest books of inspiration being published today. They are written by men and women who have struggled against overwhelming odds and triumphed! They tell how men can transform their lives through faith. In their pages you will find the way to a new life of spiritual growth; you may find in just one book a single thought that will change your whole life!

Club membership costs nothing, and there are no dues or fees. Our Editors seek selections wherever books are published, and each month the *one* book they select is offered to members. In most cases the price of these books will be only $1.76 (plus shipping), regardless of the higher price of the publishers' editions. Occasionally, very special books will be offered at slightly higher prices—in which case CIHU will pay the shipping charge, and Bonus Book credit will be given to members. At no time will CIHU prices be higher than publishers' prices.

The Way To Victorious Living

CIHU selections are always books that inspire, comfort and restore. Most often, selections are the latest books by the best religious writers of the day. On the other hand, sometimes a "gem" by a newcomer is discovered—a book members can't afford to miss. But no matter—every CIHU selection will be a work that will make your faith richer, your life more fruitful.

Each month members receive their copies of "Glad Tidings", the club's interesting booklet containing meditation, prayers and reviews of inspiring new books. From this magazine they also choose the selections they want. As a member you may take as few as *four* books during the year—an agreement that makes possible our frequent low price of selections.

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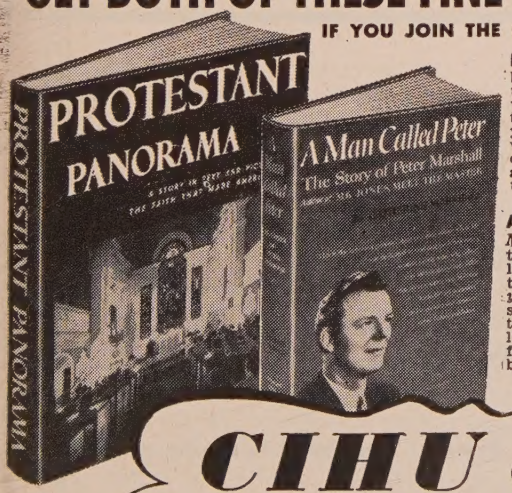

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STEWARDSHIP IS MORE THAN A WORD TO CHURCHMEN

Giving Increases Despite Shrinkage in Purchasing Power

HOW has inflation affected church giving?

It was indicated in a recent study by the National Council's Joint Department of Stewardship and Benevolence that, in spite of the rapidly rising cost of living, many Americans have increased their church contributions even more.

The department, formerly the United Stewardship Council, has been issuing yearly reports on church giving since 1921. This year the report includes a special study of 15 denominations which have reported every year since the beginning.

In the 15 church bodies, the study shows, total church giving since 1934 has increased much more rapidly than church membership—an indication that church members are generally aware of inflation.

The study also compares the yearly gift of the average member in the 15 church bodies with the U. S. Consumers' Price Index—and notes that the average contribution in the last five years has risen much faster than the cost of living.

Using the years 1935-39 as a base period equal to 100, the study shows that by 1952 the cost of living was up over 180, but church giving had reached nearly 280.

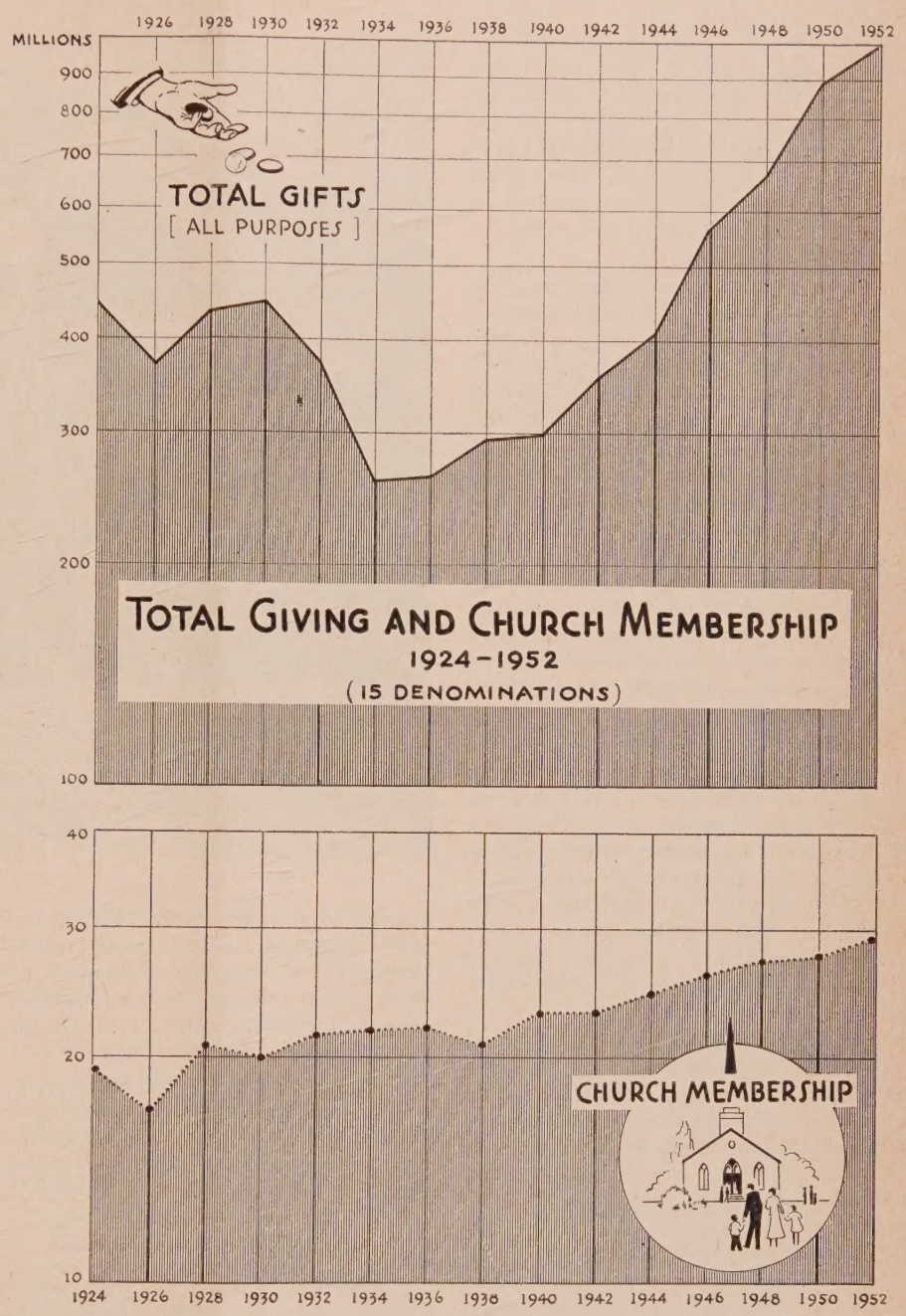
In dollars, the average member's contribution to his church over the 1935-39 period was $12.94 in the 15 church groups studied.

This year's report shows that the average gift of members in 47 Protestant and Eastern Orthodox communions was up to $34.32, a gain of 6.1 per cent over the previous year's average of $32.33.

Total contributions had risen 10.3 per cent, from $1,166,443,648 to $1,286,633,160. The difference in percentage gain was accounted for by the rise in membership reported by the 47 church bodies.

The largest total contributions in this year's report were for the large denominations: The Methodist Church, with $268,623,814; the Southern Baptist Convention, with $222,838,109; the Presbyterian Church, U.S.A., with $112,841,865.

The average per member contributions for these bodies were $45.46 for the Presbyterians, $31.83 for the Southern Baptists, and $29.63 for the Methodists.



Sources: Reports of United Stewardship Council, 1924-50; of National Council of Churches, 1951-52

The largest per capita giving was recorded for smaller church bodies. The Free Methodists, with a total of $8,044,594, had a top per member average of $194.79; the Seventh Day Adventists, with a total of $41,056,175, had a per member average of $158.00, and the Wesleyan Methodists, with a total of $4,971,362, had a per member gift of $142.21.

The report also classified total church contributions as benevolence gifts and congregational expenses. The latter includes contributions to such local expenses as building funds, repairs, fuel, the minister's salary.

While total contributions rose 10.3 per cent, congregational expenses went up 11 per cent in 45 religious bodies reporting this item—from $934,379,811 to $1,036,832,082. Benevolence giving, reported by all 47 communions, rose from $232,063,837 to $249,801,078, a gain of 6.1 per cent. The per member contribution for congregational expenses rose from $29.18 to $31.43, while per

(Continued on page 22)

Emphasis on Asia

CHURCH leaders and young Christians from all over the world gathered in India in December and January for two major meetings: the Third World Conference of Christian Youth, at Kottayam, Travancore, and the Central Committee meeting of the World Council of Churches at Lucknow.

It was the first time either of these had met in India. And perhaps one of the most significant aspects of both meetings was their emphasis on Asia, and the warm welcome they received, in turn, from their Asian fellow-Christians.

His Highness, the Rajpramukh of Travancore-Cochin, welcomed delegates to the youth conference at their first session in the village of Kottayam. Later in the day he held a garden party for the entire group — more than 300 delegates from 55 countries, the majority of them Asian. It was the first time a Hindu head of state had entertained an international gathering of Christian young people.

A week after the end of the youth conference, another head of state was a guest at the meeting of the World Council's Central Committee in Lucknow. This time it was Prime Minister Jawarhalal Nehru, of India, who assured the world leaders of Protestant and Eastern Orthodox churches that India's constitution guarantees complete religious freedom "although," he commented, "this is not always observed."

Whatever India's many people of other faiths thought of the Christian gatherings, thousands of local people gathered to see the outdoor sessions of the youth conference in Kottayam.

THE PANDAL AND THE PANDIT—(above) The pandal (gathering place) specially built and decorated by local artists, where the Youth Conference was held. (right) Pandit Jawarhalal Nehru (center) chatting with Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, and Dr. Martin Niemoeller, a leader in the Confessional Church of Germany, while Bishop G. Bromley Oxnam, a president of the World Council of Churches, looks on.

St. Thomas Festival

When leaders and delegates took part in the St. Thomas Festival, commemorating the 1900th anniversary of the arrival of St. Thomas the Apostle in India, more than 20,000 people from all over Kerala lined the streets and crowded the village common.

Delegates included 31 Americans, from the United Christian Youth Movement (youth arm of the National Council), the United Student Christian Council, the YWCA and the YMCA.

From a group of American delegates, including Rev. A. Wilson Cheek, executive director of the U.C.Y.M., went a message to the young people of India, declaring that "we are not essentially strangers."

The message called for "a more profound understanding between East and West," adding that "our common membership in the one human family . . . gives us the grounds for an unselfish concern for one another, transcending lines of nation, race and culture."

A far sterner message was sent by conference leaders in reply to an open letter from Communist youth leaders to the "Democratic Christian Youth of Travancore."

Warning to Communist Youth

In their open letter the young Communists warned against letting the Church become "propaganda machinery," and urged delegates to consider the program of the Asian World Peace Conference, including "immediate peace in Korea on a just and reasonable basis" and "a ban on the use of atomic, bacteriological and chemical weapons and other weapons of mass murder."

The Conference Committee in reply asked the Communist leaders why the sponsors of the Peace Movement had not pressed the governments of China and the U.S.S.R. to vote for the Indian plan for peace in Korea, which was accepted by 54 other nations in the U.N.

"Does not the doubt arise," the reply queried, "that the Peace Movement is not simply a peace movement but is also involved as an instrument in a struggle of power politics?"

The reply also noted that "the Church must be ready to learn at all times from those whom she finds herself compelled to oppose, but can she keep silent if any party through its ideology threatens human dignity as she understands it?"

The Youth Conference, however, was not a legislative group, but a young gathering of Christians from many countries, looking for light on the conference theme, "Christ Is the Answer."

In 22 section meetings, delegates took up the theme in terms of many topics: interpreting the Gospel; personal freedom and social justice; personal and family relationships; the Church's witness; and world tensions.

Meeting in a Pandal (the Indian word for a gathering place) that was specially built and decorated by local artists, delegates also heard major addresses from church leaders of many countries.

Among them were Miss Sarah Chakko, chairman of the conference planning committee, principal of Isabella Thoburn College for Women in Lucknow, and a president of the World Council

of Churches; Miss Anne Baeta, a barrister in Accra, West Africa, and chairman of the juvenile courts there; Mr. Leo Marsh, of the National Program Staff of the U. S. National Council of YMCA's; Mr. Tsunegoro Nara, a secretary in the YMCA student department in Japan; Dr. W. A. Visser 't Hooft, General Secretary of the World Council; and Dr. Martin Niemoeller of Berlin, a leader of the Evangelical Church in Germany.

Delegates also divided into small teams that visited 91 parishes of five church bodies in the area—including the Orthodox Syrian Church, Jacobite Syrian Church, Mar Thoma Syrian Church, the Church of God and the Church of South India.

The importance of this interchange between Christians from East and West was stressed again by the World Council gathering in Lucknow.

Bishop G. Bromley Oxnam, a president of the World Council, emphasized the Asian participation in all discussions and the erasing of any conception that the World Council was "of the West." It is, he said, "a *World* Council in fact."

Bishop Oxnam particularly expressed his pleasure at the presence of Prime Minister Nehru at the Lucknow meetings, as an indication of the Indian statesman's interest.

Prime Minister Nehru, speaking informally to the group, had commented on several issues they were discussing; the shifting balance of power in Asia; the prisoner of war problem in Korea, for which the Indian government had offered a proposal in the U.N.; the gravity of the situation in Africa, which Nehru called "the most disturbing spot" in the world today.

On the Korean question, the Central Committee sent a message to the United Nations General Assembly, urging the Assembly to persevere in truce efforts "which will safeguard prisoners of war against forcible repatriation or forcible detention."

The message stressed the importance of "negotiated settlements," and appealed to the U.N. to "guard against any extension of the conflict."

No Korean delegates were present at the committee meetings, because of confusion over visas. There is no normal diplomatic relationship between India and South Korea.

Letter to Member Churches

On "Christian Concerns in Relation to the Situation in Asia," the Central Committee adopted a letter to the member churches of the World Council, calling on them to consider "how they can help the people of Asia in their efforts to attain a standard of living which meets basic human needs, and in their search for a more just social and economic order."

Technical assistance programs should be supported, the Central Committee declared, but assistance must be given "with sensitivity" because it "will be effective and welcome only when it expresses a concern for man and his needs . . . and is a manifestation of human solidarity."

In the struggles for national independence and the shifts in social structure in Asian countries, the committee urged the Asian churches to give Christian witness in "actual demonstrations of the creation of Christian character, of community living, brotherly service and reconciling fellowship," and to "make their life a witness to social justice and political freedom."

The message called for greater unity of the Christian churches, especially "where Christians find themselves as a small minority in the midst of vast communities of non-Christian peoples."

It also called for greater missionary endeavor, pointing out that "we have scarcely begun to encounter and understand the other great religions of Asia on their own ground."

"Amid elemental hunger, the uprooting of life and the struggle to rebuild," the committee declared, "the fundamental need is still man's need for God."

Report on Africa

On the question of Africa, committee members heard a report from Dr. Visser 't Hooft on his trip to South Africa at the invitation of church leaders there.

"We have a very special obligation to do everything in our power to help in the solving of the racial problems in South Africa and elsewhere," Dr. Visser 't Hooft said. The World Council, because of its specific character, he added, "can make a contribution in this realm such as no other body can make."

The Central Committee called on member churches of the World Council "to do all in their power to end all political, social, economic discriminations based on the grounds of race wherever they may exist," because they are "contrary to the will of God as expressed in the Christian Gospel." The Committee also urged the churches "to make manifest in their own life that in Christ all racial division is overcome and that any policy of enforced segregation in any aspects of church life is incompatible with the very nature of the Church of Christ."

In other actions, the Central Committee:

—discussed preparations for the World Council's General Assembly in Evanston in 1954, for which the theme will be "Christ—the Hope of the World";

—adopted a resolution that "in the relationships between the World Council of Churches and the International Missionary Council, the most important need is to develop those joint activities which naturally arise from the 'association' of the two Councils":

—admitted three new churches to membership: the Russian Orthodox Greek Catholic Church of North America; the Anglican Church of the Province of West Africa; and the Presbyterian Church of the African Gold Coast, bringing the total of member churches to 161.

—asked the Commission of the Churches on International Affairs (joint body of the World Council and the International Missionary Council) to take "such further steps as may be necessary to secure redress of wholly established grievances and outrages against the Protestant minority in Colombia."

CHILDREN *and the* WORLD DAY OF PRAYER

In Portuguese West Africa last year, 150 youngsters gathered for a special children's observance of the World Day of Prayer.

With dignity they made their offering—corn, dried beans, two scarce and precious safety pins, a bit of soap, a few small, worn coins.

"We want our offering to help the war orphans in Korea," they said.

Their gift—about $2.00 in American money—went to Christian orphanages in Pusan.

On the World Day of Prayer, February 20 this year, children in many countries will gather again for services, closing with a prayer that reads,

"We send our love to children we may never see. . . ."

The Tragedy of the Drug Addict

Can the Church Prevent the First Step?

By BEATA MUELLER

IN THE receiving room of the city penitentiary of New York, the young prisoner was slumped on a bench against the wall, his head in his hands.

Joe, only in his twenties, was back as a parole violator in the prison he had left a few months before. He had been caught by the drug habit that began when he started using heroin in his teens, and that had gotten him into jail half-a-dozen times already.

The chaplain came in, sat down next to him quietly, and there was a long silence. Then Joe raised his head, his face pale and drawn.

"This time," he said, "I thought I'd rather kill myself than go back on the stuff."

He held out a bandaged wrist.

"I tried to. But they caught me too soon. And the stuff caught me again, too."

About a third of the prisoners in the New York city prison, on Riker's Island, like Joe, are drug addicts. And addiction isn't pleasant.

"Few except a fellow addict can really understand the agony brought on by this fiendish habit," says Rev. Hugh Hostetler, a Mennonite minister in the city's interdenominational East Harlem Protestant Parish.

The staff of the Parish, which serves one of the most heavily narcotics-ridden areas in the country, works extensively with young people caught by the drug habit, helping them get medical aid, and trying to help them in their rehabilitation.

One of their successful projects was a series of outdoor performances of a play called "Dope," written from the experiences of people in the area. Demonstrating how drug usage is like tying a rope around oneself from which there is no escape, the play was presented on vacant lots in the neighborhood to enormous sidewalk and fire-escape audiences. The play brought a number of drug users in to talk with the parish ministers and with ex-addicts in Narcotics Anonymous.

The play was presented over a year ago, at a time when church people, like other Americans, were horrified at disclosures of the increase in narcotics addiction in this country—not only among older people, but among teen-agers.

"No community can assume that it will not eventually be touched by this evil," declared the National Council's General Board in a statement last year.

"Narcotics addiction is a contagious social and psychological disease whose presence in any part of a community threatens the whole. . . . Since the effect of addiction is the destruction of human personality, the Christian churches have an interest in every measure of attack."

The document recommended that churches cooperate with other community agencies in securing government action and in the establishment of special treatment centers. It was also recommended that churches establish educational programs to reach young people, parents, pastors, teachers and community leaders with information needed to combat the narcotics problem.

One step that was taken by the government was the amendment of federal narcotics laws to stiffen prison sentences and fines for those who illegally sell, distribute or smuggle narcotics.

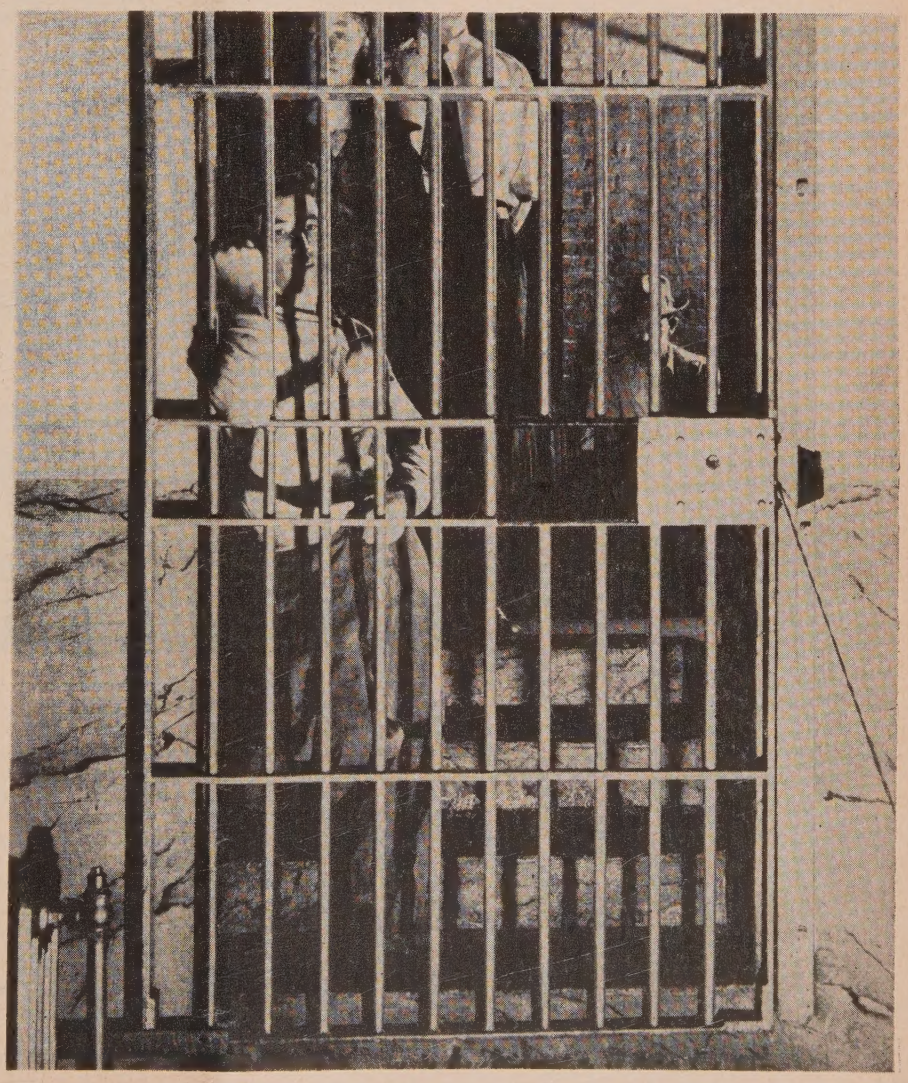
Another was the establishment of a federal Interdepartmental Committee on Narcotics.

In New York City, last summer the city and state governments joined in opening Riverside Hospital on North Brother Island—the first institution of its kind, devoted to the treatment and rehabilitation of teen-age victims of the habit.

Only hospitals giving such treatment previously were the U.S. Public Health Service Hospitals at Lexington, Ky., and Fort Worth, Tex., both so crowded it is difficult to separate old addicts from first-time users.

In Riverside Hospital, there is a high school, a chapel, a staff of doctors, psychiatrists, psychologists, recreation workers, social workers and ministers to help 14- to 20-year olds back to a healthier

(*Continued on page* 10)



Narcotics

(*Continued from page* 9)

life. A follow-up clinic gives continuing guidance to patients after they leave the hospital, for as long as three years.

A majority of the patients are from broken homes in the city's Harlem and Spanish Harlem districts, and most of them are classified as Protestant.

Rev. Charles R. Jaekle, Protestant chaplain at the hospital, points out, however, that in many cases their church connection may consist only of attendance at one or two church services.

"Many of these youngsters," he notes, "come from an area that is really missionary territory for the churches."

Mr. Jaekle also emphasizes that although teen-agers at the hospital come generally from very low-income areas, this is not the basic reason for their being caught by the drug habit.

Teen-age narcotics users whose families can afford it, he comments, generally are treated through family physicians and other private sources.

And even the underprivileged youngsters, the chaplain reports, generally have all the material goods that can be given to them. He cites the case of one young addict's mother who bought her son "anything he wanted"—even drugs—so she wouldn't be shamed by "having the police find out" her son was addicted.

The basis of addiction is not one of social status, either, according to Dr. Stephen J. Corey, Protestant Chaplain of the U.S. Public Health Service Hospital in Lexington, Ky. The patients there, he reports, "range all the way from the underworld of the big cities to highly trained professional and business people. We have had the whole range of American life in our services, even including ministers of the Gospel."

Rev. Armen D. Jorjorian, the Senior Chaplain for Protestants at the New York City penitentiary on Riker's Island, has had personal contact with some 4,000 addicts in the last five years. They have come, he reports, both from slums and from model suburban communities; from all types of racial and cultural backgrounds; with all degrees of education. And with one or two exceptions, he adds, they have all come under church influence at one time or another.

"Rarely," he admits, "is a person an addict and a regular church attender at the same time.

"But many of the addicts I have dealt with," he adds, "have been to church schools. Many have been regular churchgoers for at least part of their adult lives. And somehow, somewhere, the churches lost them."

How do these people—young and older—lose their way? And what can the churches do to bring them back into the life of the church and the community?

A general answer to both questions is suggested in a study, "The Churches and the Problem of Narcotic Addiction," issued by the National Council's Departments of Pastoral Services and Social Welfare.

The use of narcotics, the study points out, is not only a pattern of behavior, but a symptom of emotional and spiritual needs.

"A large proportion of youthful addicts," the statement reports, "have turned to the use of a drug to supply a momentary and illusory sense of the personal worth and importance denied them by the elements of their environment."

"Certainly it is in and through the churches and their ministry that individuals should best come to feel that they have worth, importance and security before God and their fellow men," the study declares.

Calling the prevalence of young drug users "an insistent appeal to the churches" the document warns that "unless the root causes for addiction are also

(*Continued on page* 23)

American churches are evidencing a growing concern for their young men and women in the armed forces. Whether those in military service are across the sea in Asia or Europe or in training centers in the United States, the churches are determined that they shall not want for a spiritual ministry and a social life that the church at home provided.

As one step in extending a welcome to men and women of the armed services in army and navy camps and bases far from home, a beautifully colored poster is available to local churches through denominational headquarters and the National Council of Churches. The poster, produced by the Council's Department of Publication and Distribution at 297 Fourth Avenue, New York, is the latest effort of the Committee on Ministry to Service Personnel to help the churches maintain a ministry for their young men and women during the two or three years they are in the armed forces.

Also available is "A Book of Prayers, Hymns and Services for the Armed Forces," in the right size for the pocket of a uniform. Thousands of copies of a picture of Christ with "One Solitary Life," an inspirational story by an unknown author printed on the reverse side, and a prayer by Reinhold Niebuhr, have been distributed. The prayer:

"Give me the serenity to accept what cannot be changed.
"Give me the courage to change what can be changed.
"The wisdom to know one from the other."

"A Scout Is Reverent"

By MARJORIE A. MARKER

FIFTEEN-YEAR-OLD Sammy Tyler, who recently became the three millionth active member of the Boy Scouts of America, is a freshman at Eldorado, Ill., High School, plays basketball, and sings in the school's glee club. He also holds a ten-year record of perfect attendance in Sunday school.

A coincidence? Not really.

For the Christian education programs of the churches and the scouting movement share many of the same goals.

The observance of Boy Scout Sunday, February 8, points up the partnership of the Boy Scouts and the churches. On that day, Cubs, Scouts, Explorers and Leaders appear in uniform and accompanied by their families, at worship services in churches of all faiths the nation over.

In some instances, they will participate in the ceremony or serve as ushers. In others, Scout Sunday will be an occasion for presenting the God and Country awards to the youths who have qualified for them.

To the 3,250,000 members of the Boy Scouts of America, the day has a twofold significance: it is the 43rd anniversary of the scouting movement in the United States, and it is a time of recommitment to the Scout Oath, which begins, "On my honor I will do my best to do my duty to God."

To the churches, Boy Scout Sunday represents nation-wide recognition of their cooperation with a youth movement based on the spiritual values in American life. The theme of the observance, "Forward in the Faith of Our Fathers," developed from the general theme of this year's Boy Scout Week, "Forward on Liberty's Team," symbolizes the opportunity offered by the Boy Scouts as a medium for missionary activity.

As a part of the Protestant ministry to the youth of America, Scouting is geared into the organization of the Church on the local, denominational and interdenominational level.

Of the 84,300 Scouting units existing today in the United States, its territories, and American communities overseas, almost 25,000 have been chartered to Protestant churches. Guided by trained leadership supplied from the local congregations, these Cub Packs and Dens, Scout Troops and Patrols, and Explorer Units or Crews provide a program of church-centered community and recreational activities for boys ranging in age from eight to 21.

The Scout Movement encourages religious training and devotion to religious faith. The Scout Oath begins: "On my honor I will do my best to do my duty to God." A Scout law says: "A Scout is reverent. He is reverent toward God. He is faithful in his religious duties, and respects the convictions of others in matters of custom and religion."

"What a natural way to attract boys," comments Albert E. Iverson, director of Protestant relationships for the Boy Scouts of America, Inc. "Scouting offers them adventure, experiences in the out-of-doors, opportunities to learn skills and handicrafts, association with other boys. . . . Because of this appeal, it draws in boys who may not have a good home environment and godly parents to guide them to the sources of spiritual knowledge, power and grace.

"For every boy, the experience of becoming a Tenderfoot Scout amid candles representing the Scout Promise and Scout Laws, becomes a religious experience made real in his own life. . . . Encouraged by leaders to live up to the Scout code, many a boy has been led to vital experience in the Church—and often his parents with him."

In some denominations, Scout committees have been set up on community, state and national levels to direct the use of Scouting as a segment of their Christian education programs.

Interdenominationally, the Scouting movement is related to the churches through the Protestant Committee on Scouting, which functions in the National Council's Division of Christian Education. Here principal youth work executives of member denominations join with representatives of non-affiliated communions and the National Council of the Boy Scouts to define the principles and develop the policies through which Scouting is integrated into the cooperative spiritual ministry to youth.

Under the direction of Dr. J. Allan Ranck, chairman, the Protestant Committee over the past biennium has: launched new standards for the God and Country Scout award which parallel the five-commission plan of the United Christian Youth Movement; provided a Protestant Chaplain to the World Jamboree held at Bad Ischl, Austria, in 1951; arranged a continuous series of Protestant conferences on Scouting, often inter-state in nature, which bring together clergymen, lay leaders and Scout executives for workshops in the administration and programming of local church-related Scout activities; and published a revised edition of the Protestant Manual on Scouting, guidebook for all church leaders engaged in Scout work.

A specific item on the agenda for the annual meeting of the Committee in Cincinnati, O., February 9, is the selection of a Protestant Chaplain-General and other speakers for the Third National Boy Scout Jamboree.

Scheduled for July 17-24, at Santa Ana, Calif., the Jamboree will be attended by 50,000 Scouts, Explorers and Leaders. It is anticipated that 35,000 boys and their adult advisors will participate in Protestant worship services during the encampment.

At its February meeting, the Committee also will choose a Protestant Chaplain for the Philmont Ranch camping project in July and August, and review the regulations governing the religious awards program.

Since 1910, some 20,000,000 past and present members of the Boy Scouts of America have pledged allegiance to religious stewardship summed up by the Twelfth Scout Law: "A Scout is reverent. He is reverent toward God. He is faithful in his religious duties, and respects the convictions of others in matters of custom and religion."

Through providing the Boy Scouts with local leadership, denominational instruction, and an interdenominational clearing-house for information and administrative counsel, the Protestant churches are giving impetus to a movement designed to create good citizens for the national and religious community.

One Great Hour of Sharing

A Christian Answer to Misery and Suffering

MORE than $7,000,000 is being asked of Protestant and Eastern Orthodox churches in America for 1953 programs of relief and reconstruction in overseas areas of need.

This goal of the denominations represents an increase of approximately a million dollars over that of 1952.

The relief program of the churches was announced by Mr. Harper Sibley, chairman of Church World Service, in launching the 1953 United Appeal for Relief and Reconstruction—the fifth annual co-operative effort of the denomination working together in response to the continuing urgency of relief needs and to the vital necessity for economic and spiritual rehabilitation throughout the overseas world.

Climaxing the 1953 United Appeal will be the "One Great Hour of Sharing" observance with special services in thousands of American churches on Sunday, March 8, at which time special relief offerings will be made.

Literally millions of church-goers will join in this simultaneous outpouring of American friendship and compassion for their brethren of other lands in desperate conditions of misery, hopelessness, nakedness and starvation.

"Major areas covered by the 1953 'One Great Hour of Sharing' appeal," Mr. Sibley said, "will be India, Korea, Central Europe and the Near East."

"Emergency relief materials — food, shelter, clothing and medicines — are urgently needed to alleviate suffering in these areas. Continued and increased rehabilitation and reconstruction programs are vital to restoration of the spiritual and physical sufficiency of the stricken peoples, whatever may be their race, color or creed.

"Their plight—stemming from Godless aggression, widespread famine and drought and the radical displacement of huge numbers due to post-war population adjustments—places a heavy, but definite obligation upon Christians in more fortunate lands.

"We in America, as a Christian people most abundantly blessed, must meet this problem of our fellowmen in the fullest sense of spiritual brotherhood."

Officially sponsored by the Council's Central Department of Church World Service, the "One Great Hour of Sharing" appeal this year is under the directorship of Dr. Wynn C. Fairfield, executive director of CWS, with general offices at 120 East 23rd Street, New York.

The million dollar rise in the amount being asked this year for projects supported by the United Appeal, Dr. Fairfield said, is necessary to meet drastically increased needs in some areas and increased opportunities of meeting long-existing needs in others.

He cited the constant and alarming growth in numbers of new refugees from behind the Iron Curtain, particularly into Berlin and Yugoslavia.

"These people," he said, "flee from oppression in search of refuge. It is the responsibility of Christianity to accept them and to aid them. Anything less is a tacit surrender to the evils from which they fled and with which democracy in every form must do battle if it is to survive.

"Famine and drought," he continued, "have swollen the numbers who face immediate starvation.

"Failure for a sixth year of the monsoon rains has reduced many areas of India to conditions of the utmost desperation and this year's failure has added new areas of misery. We are at the moment, on the basis of recent word from these areas, again revising upward our budget plans for emergency aid for these millions.

"Adding to the food shortage problem is the recently announced 50% failure of the crops on the Danube plain, with particularly drastic conditions in Yugoslavia and contiguous areas, where the current refugee situation further aggravates the urgency.

"In Korea we are increasing our efforts, this being made possible through increased opportunities resulting from an easing in the military situation. More relief materials can now get into Korea through increased dockage facilities and better distribution opportunities.

"In Korea also, in addition to other rehabilitation efforts, we have set up a $50,000 amputee program, this being augmented by a $70,000 fund voluntarily raised by the I Corps of the American Army forces for Korean child amputees and entrusted to us for administration.

"In Hongkong we have launched a $100,000 program to assist Chinese refugees.

"It is our privilege at Church World Service to be the agency serving the denominations through which these Americans extend the hand of helpfulness and friendship to the distressed."

Of the 36 communions co-operating in Church World Service and supporting the world-wide emergency relief and reconstruction program for which the 1953 United Appeal is made, approximately half will join in the simultaneous "One Great Hour of Sharing" observances on Sunday, March 8.

These include the American Lutheran Church, Augustana Evangelical Lutheran Church, Church of the Brethren, Congregational Christian Churches, Cumberland Presbyterian Church, Danish Evangelical Lutheran Church of America, Evangelical Lutheran Church, Evangelical and Reformed Church, Evangelical United Brethren Church, Finnish Evangelical Lutheran Church (Suomi Synod), Lutheran Free Church, Moravian Church in America (Northern Province), Presbyterian Church in the U.S.A., Reformed Church in America, United Evangelical Lutheran Church, United Lutheran Church in America.

The Disciples of Christ, while identified with the "One Great Hour of Sharing" program, will make their relief offerings during their "Week of Compassion," February 15-22.

During this same week, the Methodist Church will observe its "Week of Dedication."

The United Presbyterian Church of North America will take its "One Great Hour of Sharing" offerings in most of its churches during Eastertide.

Heads Navy Chaplains

Captain Edward B. Harp, Jr. (above) has been appointed new Chief of Navy Chaplains and Assistant Chief of Naval Personnel, with the rank of Rear Admiral. His appointment is effective February 1.

A pastor of the Evangelical and Reformed Church, Chaplain Harp is a native of Hagerstown, Md. He has been in the Navy for 23 years, and received a letter of commendation for meritorious conduct as chaplain of the *Hornet* when that aircraft carrier was sunk in the Pacific.

Achieving Spiritual Unity in Your Community

"WE HAVE achieved a recognition of unity at the *national* level. How can this also be achieved in greater measure at the *local* level? This is our next task," said Dr. Glenn W. Moore at the National Council's General Assembly in Denver.

As a voting member of the General Assembly, Dr. Moore, who is secretary of the General Council of the Presbyterian Church in the U.S.A., was impressed that the National Council is a large, well-functioning and significant organization.

"Still another impression," he said, "is that we recognize our true unity in Christ in this fellowship. We have been impressed with the program achievements reported as *our* program. We see the problems confronted as *our* problems. And we see the challenge from a secular society as a challenge to *us*.

The question of achieving recognition of unity at the local level, Dr. Moore believes, "leads straight to the consideration of the relation of denominations and their programs to local councils of churches and their programs. If they are competitive, the local congregation will be in the dilemma of conflicting loyalties. If the council of churches is an 'additional' organization built on a theory of disparagement of denominational loyalties, it will never have the full support of local congregations.

"I am speaking from the view-point of a denominational officer," he continued. "I do not believe a program of a council of churches should be overlapping, competitive or unrelated to the program of the denomination. I believe that enthusiasts for councils of churches who support programs which are overlapping do a disservice to the cause of Christian unity. And I also believe a similar disservice results when denominational leadership fails to see that both our denominational programs and the programs of councils of churches are essential to the greater Cause which each endeavors to serve.

"The Christian witness is *one* witness. It is the testimony of persons who have participated in the joyous experience set forth in the Gospel. It brings to bear upon a secular society the impact of the Christian community. This is one task. Some parts of it are done best by an individual with the personal influence of his own faith. Some parts of it cannot be accomplished by an individual. They require a number of Christians bound closely together in a congregation.

"There are some parts of the work of the Kingdom that even congregations cannot do. There must be a combination of congregations in denominations. Distinctive and enriching contributions are made to the total fellowship by these groupings. But we have now become aware of the impossibility of accomplishing by means of denominations some things which need to be done. We must combine the strength and force of the denominations in order to succeed. It is for such things that we need to bring the denominations to work together through their agency, the council of churches.

"In the educational field, Sunday schools or church schools are best conducted by congregations, guided by their respective denominations. The weekday religious education program or the vacation church school program is best cared for by all the denominations working together through their councils of churches. A council of churches is not 'another' organization. It is a larger grouping of units of the Christian community to the end of accomplishing those tasks, or aspects of tasks, which cannot be undertaken by individuals or congregations, or even denominations.

"When evangelism is considered, an individual may function, a congregation may have a responsibility, a combination of congregations in a denomination may undertake a larger aspect, and sometimes only through the united strength of all denominations in a council of churches can the full task be undertaken.

"Comity in planning the location of churches, however, can only be the result of denominations working together, as is done in a council of churches."

Dr. Moore sees in the need for securing a true spirit of oneness in the local community a practical call to each of us.

"If you hold denominational office," he said, "you can do more than any other to help the people of your churches see that when they combine the strength of their own denomination with others in a council of churches, they are furthering the cause of Christ, which is their denomination's objective. Denominational leaders should help their constituency see that loyalty to and support of a council of churches is an extention of denominational loyalty and not in competition with it.

"Church council leaders will not disparage denominational loyalties but will seek to guide them into constructive combinations.

"If you hold no denominational or church council office, you can let your influence be felt in your own community, by your attitude and your conversation, to help create an understanding and a will to work together.

"If we will each use our strongest influence, we will not only not weaken the parts of the Christian community which rightfully have our sentimental attachment and our loyalty, but we will strengthen our understanding of the oneness of spirit of all Christians, which is the only true expression of an indwelling Christ and essential to the most effective witness."

There are now 960 state and local councils of churches—228 of them with paid executives—and 1,800 councils of church women.

Dr. J. Quinter Miller is the Council's secretary in charge of Field Administration.

DR. GLENN W. MOORE

New chairman of the National Council's Central Department of Field Administration, Glenn W. Moore is secretary of the General Council of the Presbyterian Church in the U.S.A., which is responsible for coordinating the spiritual, financial and promotional activities of the denomination.

He has served as a member of the board of directors of the California Church Council and as a member of the executive committee of the Los Angeles Church Federation.

Mlle. Madeleine Barot, well known for her leadership of CIMADE, French youth movement, has been appointed secretary of the Commission on the Life and Work of Women in the Church, of the World Council of Churches.

CHARLES E. WILSON
Treasurer

WILLIAM C. MARTIN
President

REUBEN H. MUELLER
Recording Secretary

Introducing the Council's Officers

THE roster of new officers of the National Council for 1953-54 is far from the stereotyped list one might expect.

To be sure, the Council has a Methodist bishop as president, and an Episcopal bishop and the Moderator of the Presbyterian Church in the U.S.A. among the ten vice-presidents. But the vice-presidents-at-large also include two lay women and a lay man.

There is a wide spread in the sections of the country from which the 14 come and in the communions to which they belong. Their birthplaces include 12 states—Tennessee, New York, Illinois, Ohio, Connecticut, Iowa, Virginia, District of Columbia, Kansas, New Jersey, Michigan and Minnesota.

They belong to eight communions—American Baptist, National Baptist U.S.A., Inc., Congregational Christian, Evangelical United Brethren, Methodist, Presbyterian U.S.A., Protestant Episcopal and Reformed Church in America.

Mr. Charles E. Wilson and Mr. James L. Kraft continue as treasurer and associate treasurer, and Dr. Reuben Mueller as recording secretary.

Methodist Bishop

Bishop William C. Martin, the Council's new president, is a Southerner, born in Randolph, Tenn. He is athletic in build, as befits a former football star, and doesn't look his 59 years.

He studied at the University of Arkansas, graduated from Hendrix College, and received his B.D. degree from Southern Methodist University.

Ordained to the ministry of the Methodist Episcopal Church, South, in 1921, he held Methodist pastorates in Houston, Port Arthur and Dallas, Texas, and Little Rock, Ark.

Upon his election as bishop in 1938, he served for a year in the Pacific Area and then in Kansas and Nebraska until 1948, when he became Bishop of the Dallas-Ft. Worth Area of The Methodist Church.

He was married in 1918 to Miss Sally Katherine Beene, and they have two sons and a daughter.

G.E.'s Charles Wilson

The life of *Charles E. Wilson,* re-elected treasurer of the National Council, is a typical American success story.

Born in New York City in 1886, he got his start in business at the age of 12 years when he stopped school to become an office boy for the Sprague Electric Co. in New York City and eventually rose to become president of the General Electric Co. in 1939.

In 1942, Mr. Wilson resigned this position to serve on the War Production Board for two years. Following this, he was re-elected president of General Electric and was made a director of the corporation.

Named chairman of the Civil Rights Commission by President Truman in 1946, Mr. Wilson was appointed that same year to the advisory commission on Universal Military Training.

In 1951, because of the national emergency, he again resigned his presidency of the General Electric to serve as head of the Office of Defense Mobilization, a position which he filled until recently.

Dr. Reuben H. Mueller of Dayton, O., who was elected recording secretary of the National Council for another biennium, is executive secretary of the Board of Christian Education of the Evangelical United Brethren Church.

A minister's son, born in St. Paul, Minn., Dr. Mueller graduated from North Central College in Naperville, Ill., and from the Evangelical Theological Seminary there.

He taught high school in Wisconsin and served as dean of the Northwest School of the University of Minnesota before he entered the ministry in 1921.

The next three years he was both a pastor and a high school teacher in Minneapolis; then served as minister to churches in South Bend and Indianapolis, Ind., till 1937.

That year he was honored with a doctor's degree from Westmar College, in Iowa, and became district superintendent of the Indiana Conference of the Evangelical Church, a post he held until 1942.

Later he served as general secretary of both Christian Education and Evangelism for his denomination. In 1946, when the Evangelical United Brethren Church was formed, he was elected executive secretary of Christian Education and associate secretary of Evangelism.

He is a trustee of the International

JAMES L. KRAFT
Associate Treasurer

Society of Christian Endeavor and secretary of the General Commission on Chaplains.

Married since 1919 to Magdalena Stauffacher, Dr. Mueller and his wife have one daughter, who is a missionary in British West Africa.

James L. Kraft of Chicago, re-elected associate treasurer of the National Council, is a prominent Baptist layman.

Born in Canada in 1874 and educated in the common schools there, he came to the United States in 1903 and settled in Chicago in 1905, becoming a citizen of this country in 1911.

In 1909 Mr. Kraft organized, and now is chairman of the board of the Kraft-Phoenix Cheese Corporation of Chicago.

He is a trustee of the Baptist Theological Seminary in Chicago.

In 1909 he married the former Pauline Elizabeth Platt. They have one daughter.

Among Mr. Kraft's hobbies is collecting jade. Recently he presented to his church in Chicago a window which he had made entirely of pieces of jade collected from all parts of the world.

Among the divisional vice-presidents are two newcomers: Dr. Earl R. Brown, representing the Division of Home Missions, and Dr. Raymond A. Dudley, chairman of the Division of Foreign Missions. The old-timers are Dr. Arthur S. Flemming, for Christian Life and Work, and Dr. Paul C. Payne, for Christian Education.

The Foreign Field

The new representative of the Division of Foreign Missions among the vice-presidents of the National Council is *Rev. Raymond A. Dudley,* a Connecticut Yankee.

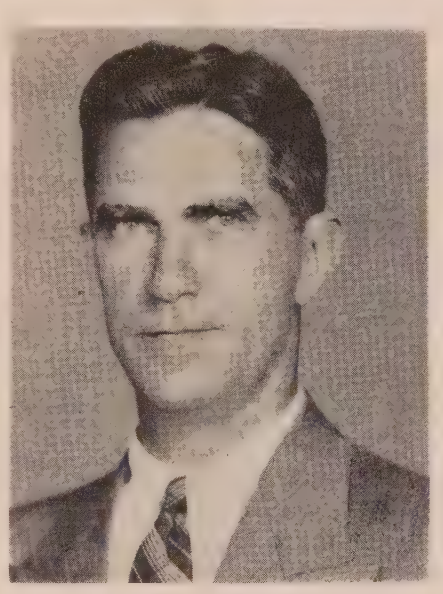
After graduating from Yale University and receiving a B.D. degree from Hartford Seminary, Mr. Dudley was a Congregational missionary in India for 24 years.

In 1944, he became India secretary of the American Board of Commissioners for Foreign Missions. Since 1945, he has made two administrative trips to India and Ceylon, including, en route, one visit to the Near East.

When a missionary on the field, Mr. Dudley worked closely with Indian pastors and lay leaders, headed up important church councils and committees, supervised schools, helped to write books, promoted adult literacy and did much village touring. He was also a leader in the movement for the United Church of South India, and in the Madura Church Council.

The Home Base

A newcomer among the divisional vice-presidents of the Council, *Dr. Earl R. Brown,* chairman of the Division of Home Missions, is an authority on problems created by the post-war shift of America's people.



RAYMOND A. DUDLEY
Vice-President for Foreign Missions

A native of Pierpont, O., Dr. Brown attended Mt. Union College at Alliance, O., from which he received an honorary D.D. degree.

Following several Methodist pastorates in Ohio, he served as district superintendent of the Canton District.

For six years, while serving as superintendent of Methodist churches in the Cleveland District, he was also executive secretary of the Cleveland City Missionary Society. He participated in the activities of the Cleveland Federation of Churches and the Board of Trustees of the Ohio Council of Churches and the Home Missions Conference of North America.

In 1944, Dr. Brown came to New York to head the Home Missions and Church Extension Division of The Methodist Church.

He has visited outpost missions in Alaska, Puerto Rico and Hawaii and has studied the religious and economic conditions of American Indians, migrant rural workers and other minority groups in the U. S.

Life and Work

Dr. Arthur S. Flemming, a vice-president who represents the Division of Christian Life and Work for a second biennium, is President of Ohio Wesleyan University, Delaware, O.

He is a Methodist layman. Born 47 years ago in Kingston, N. Y., Dr. Flemming graduated from Ohio Wesleyan University in 1927. He received an A.M. from the American University, Washington, D. C., in 1928. His honorary degrees include an LL.D. from Ohio Wesleyan University in 1941 and from the American University in 1942.

After teaching three years at the American University in Washington, he joined the editorial staff of the United States Daily (now the U. S. News). From 1934 to 1939 he directed the School of Public Affairs of the American University. From 1939 to 1948, he was a member of the U. S. Civil Service Commission. In 1948, he became president of his *alma mater,* Ohio Wesleyan.

From 1941 to 1942, he was chief of labor supply, Labor Division, O.P.M. Since 1951 he has been chairman of the manpower policy committee of the Office of Defense Mobilization. President Eisenhower has appointed him on a committee concerned with reorganizing the executive branch of the government.

Dr. Flemming is married and the father of five children.

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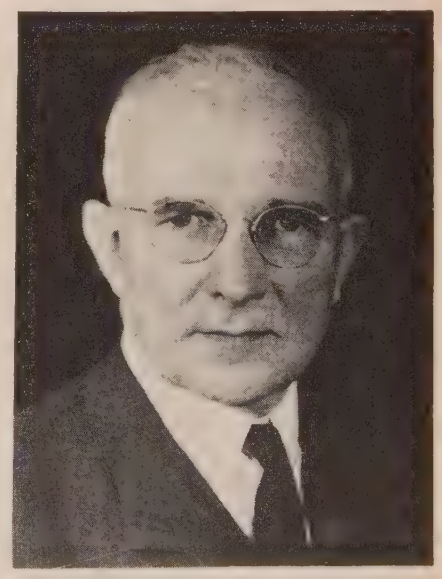


EARL R. BROWN
Vice-President for Home Missions

The Council's Officers— (*Continued from page* 15)

Another divisional vice-president serving for the second biennium, *Dr. Paul Calvin Payne,* chairman of the Division of Christian Education, is a Presbyterian board secretary.

PAUL CALVIN PAYNE
Vice-President for Christian Education

Born in Port Byron, Ill., 62 years ago, Dr. Payne graduated from Park College, Parkville, Mo., and received the B.D. degree from McCormick Theological Seminary, Chicago, in 1918.

Ordained to the Presbyterian ministry, he served churches in Nebraska and Oklahoma, and in Ithaca, N. Y.

Since 1939, he has been general secretary of the Board of Christian Education of the Presbyterian Church in the U.S.A. with headquarters in Philadelphia.

Dr. Payne has received honorary degrees from five institutions.

In 1920, he married Edna Margaret Potts and they have a son and daughter.

The National Council's six vice-presidents-at-large, none of whom, with the exception of Dr. Morse, has previously held office in the Council, are: Mrs. Norman Vincent Peale, Rt. Rev. Karl M. Block, Dr. Robert P. Daniel, Mrs. Olivé Ann Beech, Dr. Hermann N. Morse and Mr. Jasper E. Crane. Dr. Morse in 1951-52 was a divisional vice-president, representing home missions. In addition to his present appointment as a vice-president-at-large, he will serve as vice-chairman of the General Board, a newly created position.

TV Counsellor

The latest venture of *Mrs. Norman Vincent Peale,* a vice-president-at-large, is appearing with her husband on a TV counselling program, "What Is Your Trouble?"

Mrs. Peale, whose maiden name was Ruth Stafford, was born in Fonda, Iowa, and graduated from Syracuse University, Syracuse, N. Y., in 1928. After teaching in the Syracuse High School for three years, she married Dr. Norman Vincent Peale. They have three children. Dr. Peale has been minister of Marble Collegiate Church in New York since 1932.

Some of Mrs. Peale's activities outside the home: 1936-46, National President of the Women's Board of Domestic Missions, Reformed Church in America; 1942-44, National President, Home Missions Council of North America (first woman to hold this office); 1946-51, Secretary of the Protestant Film Commission; 1951 to date: Treasurer, General Department of United Church Women and member of Executive Committee; member of General Board and of Budget and Finance Committee of the National Council, and Vice-Chairman of the Broadcasting and Film Commission.

College President

The viewpoint of the National Council's five Negro communions will be represented among the vice-presidents by *President Robert Prentiss Daniel,* of Virginia State College.

He was born 50 years ago on the campus of the college which he now heads. His father was for 28 years secretary of the institution. The Daniels are a brilliant family. Four of five surviving brothers and sisters have Ph.D. degrees and the fifth an A.M.

Dr. Daniel graduated from Virginia Union University in Richmond in 1924, received his master's degree from Columbia University in 1928, and his Ph.D. in 1932.

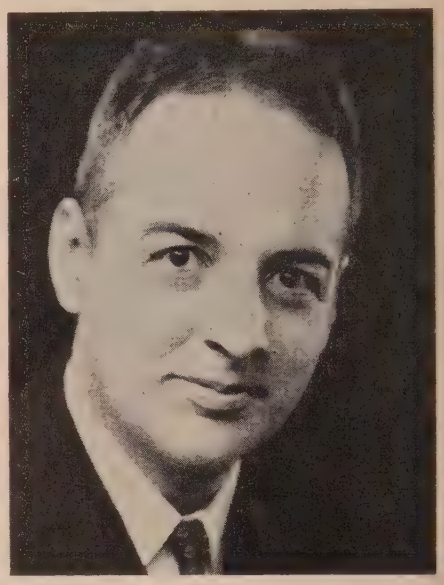
In 1929 he married Blanche Ardelle Taylor, also a graduate of Virginia Union University, with advanced degrees in psychology and education from Teachers' College, Columbia University, and in religious education from Union Theological Seminary, New York.

After teaching at his *alma mater,* Dr. Daniel was president of Shaw University, Raleigh, N. C., from 1936 to 1950, when he became president of Virginia State College. His administration there has been notable for a phenomenal building program and for a 100 per cent increase in the number of staff members with the doctor's degree.

Dr. Daniel was ordained to the ministry of the National Baptist Convention U.S.A., Inc., in 1940. He has served on many interracial committees and has been a member of the international development advisory board of the Department of State since 1950.

Rt. Rev. Karl M. Block, Protestant Episcopal Bishop of California since 1941, originally wanted to be a lawyer.

Born in Washington, D. C., sixty-six years ago, he graduated from George Washington University in 1907, and prepared for the bar, but abandoned the idea and entered Virginia Theological



ARTHUR S. FLEMMING
Vice-President for Christian Life and Work

Seminary, where he received his B.D. in 1910.

After his ordination to the ministry of the Protestant Episcopal Church, he served as rector of churches in Orange and Roanoke, Va., Norristown, Pa., and St. Louis, Mo.

He became Bishop Coadjutor of California in 1938 and Bishop in 1941. He has been president of the Northern California Council of Churches.

Bishop Block's wife died in 1945. He has two children.

Heads Airplane Company

Mrs. Olive Ann Beech of Wichita, Kan., a vice-president-at-large, is believed to be the only woman who is top executive of a large aircraft corporation.

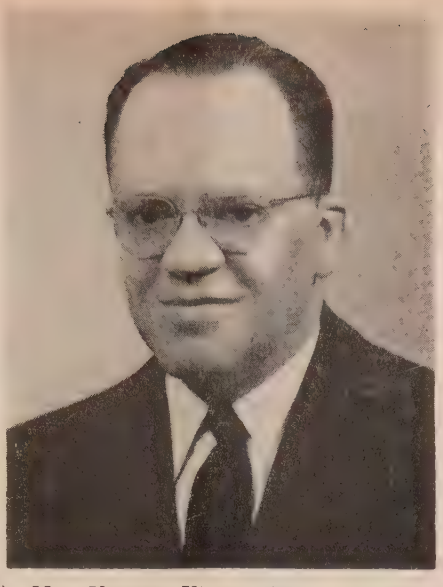
In spite of this distinction, Mrs. Beech has managed to remain quite human. She is tall, blonde and good-looking, the mother of two daughters.

Born on a farm at Waverly, Kansas, Olive Ann Mellor was educated in the public schools of Paola, Kans., and in business college.

After four years of bookkeeping experience with an electric company, she worked from 1925 to 1929 as secretary-bookkeeper—and later office manager—for Walter H. Beech, president of Travel Air Manufacturing Co. of Wichita.

In 1930, she married Mr. Beech and helped him found the Beech Aircraft Corporation in 1932.

Up to 1950, she served as secretary-treasurer and director, and upon the



VICE-PRESIDENTS-AT-LARGE—(left to right), Mrs. Norman Vincent Peale, Dr. Robert P. Daniel, Rt. Rev. Karl M. Block.

death of her husband in 1950, became president of the company.

In 1943, the *New York Times* selected Mrs. Beech as one of the 12 most distinguished women in America. In 1951, she was chosen as "Woman of the Year in Aviation" by the Women's National Aeronautical Association, and in 1952 she was awarded the Lady Drummond-Hay Trophy for "outstanding work in the field of aviation."

Mrs. Beech is a Methodist. Her connection with the National Council in the past has been through the National Lay Committee, the Committee on Business and Finance, and the National Laywomen's Committee.

Presbyterian Layman

In addition to two lay women as vice-presidents, the Council elected a prominent Presbyterian layman, *Jasper Elliott Crane* of Wilmington, Del.

Mr. Crane, who was born in Newark, N. J. in 1881, graduated from Princeton University in 1901, received his M.S. degree in 1904, and studied two years at the Massachusetts Institute of Technology.

After working for the Arlington Co. until 1915, he became connected with E. I. duPont de Nemours in Wilmington and served as a vice-president of the company from 1929 to 1946.

From 1939 to 1945, Mr. Crane was a member of the General Council of the Presbyterian Church, and chairman of its finance committee 1941-45.

At present he is a member of the executive committee of the National Council of Presbyterian Men, and of the Council on Theological Education.

Formerly president of the Presbyterian Restoration Fund, he is now a sponsor of the Building Funds Campaign of the Presbyterian Church in the U.S.A.

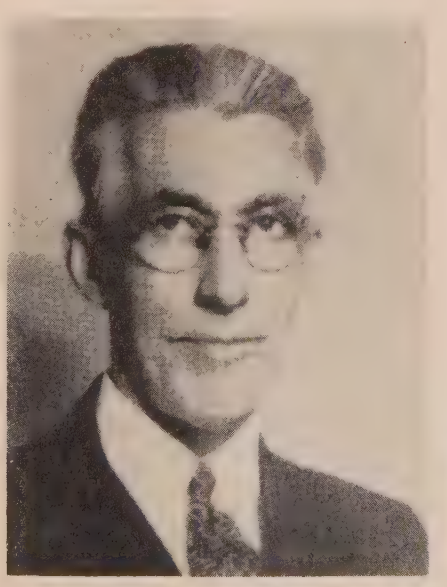
He is a member of the executive committee of the Wilmington Council of Churches and of several committees of the National Council, as well as vice-president. He has a wife and three daughters.

As avocations, he names golf, gardening (specializing in roses), economics, and the study of freedom.

Dr. Hermann N. Morse had much to do with the creation of the National Council of Churches, as secretary of a series of planning committees, from 1940 to 1950.

Closely associated with the Home Missions Council of North America, one of

(*Continued on page* 22)



VICE-PRESIDENTS-AT-LARGE—(left to right), Mrs. Olive Ann Beech, Dr. Hermann N. Morse and Mr. Jasper E. Crane.

Cooperative Vision in the Southeast

"As a boy, while sitting in church and apparently listening to the sermon, I would sometimes let my thoughts and imagination wander uncontrolled. . . . One imaginative event so intrigued me that it reappeared often in my mind. It was that some miraculous happening was about to occur which would prove that my denomination was right and all others wrong.

"That was in the days of rather intense denominational antagonisms. I could see a great slab of marble falling from heaven, crashing through the roof of the church, and coming to rest just in front of the pulpit. On this marble slab, chiseled by the hand of God, was an inscription which was intended to bring joy and triumph to the hearts of Presbyterians, and terror to the hearts of all others."*

The author of this passage is Dr. Stuart R. Oglesby, of Atlanta, Ga., first president of the new Georgia Council of Churches and long a leader in cooperative Protestantism in the Southeast. Dr. Oglesby's strong belief in interdenominational cooperation also has been manifested by his work with the Atlanta (Ga.) Christian Council, and his leadership in his own denomination—the Presbyterian Church, U.S.—on behalf of cooperative church efforts. Until formation of the state council of churches, the Atlanta Christian Council and the Georgia Council of Church Women were the only interdenominational cooperative organizations in Georgia.

Organization of the Georgia Council of Churches, first planned definitely at the Southeastern Convocation of Churches in Atlanta in November, 1951, was completed in November, 1952. A provisional committee elected at the convocation, headed by Rev. Rembert Sisson, guided arrangements for the new cooperative body up to the time of its actual inauguration. Mr. Sisson is district superintendent of the Atlanta East District of The Methodist Church.

The Georgia Council was formed by nine Protestant communions embracing a half-million church members throughout the state. It is interracial in character. Some 100 delegates from denominational bodies, representing almost 4,000 Georgia churches, attended the organizational meeting at Central Presbyterian Church, Atlanta.

Need for a statewide cooperative church agency in Georgia was highlighted at this constituting session by a special transcription played for the delegates, entitled "The Georgia Council of Churches—What I Want to See It Do."

* "You and the Holy Spirit," Stuart R. Oglesby, copyright 1952. Used by permission John Knox Press.

OFFICERS OF THE GEORGIA COUNCIL OF CHURCHES—(left to right), Dr. Stuart R. Oglesby, Atlanta, pastor of Central Presbyterian Church, *President*; Dr. Harry V. Richardson, Atlanta, president of Gammon Theological Seminary, *Vice-President*; Rev. Charles Erickson, of Demorest, *Recording Secretary*; Dr. Phil Narmore, Atlanta, *Treasurer*; Mrs. A. A. Hardy, Thomaston, *Vice-President*. Another vice-president, C. O. McAfee, of Macon, is not shown.

The transcribed program, prepared by the Protestant Radio Center in Atlanta, was narrated by Dr. John M. Alexander.

"I want to see the Georgia Council of Churches serve as a clearing-house to gather and disseminate information vital to the religious life of our state."

"It concerns me greatly to learn that while the population of Georgia is 3,444,578, the Protestant church membership is only 1,998,743. When I see these facts, I know that the 47 Protestant communions, with this total of less than two million members, still have a great unfinished task."

"Furthermore, the Georgia Council of Churches can help the newspapers, radio, television, wire services, and other media of mass communication, to report religious news accurately and effectively."

The program noted that good progress in religious radio and television programs is being made by the Protestant Radio Center in Atlanta.

"In 1952, five hundred and seventy-one radio stations are giving to the cooperating groups 216 hours a week free time . . . for presenting the gospel. This is a minimum of $378,560 worth of free time. . . . The story can be enlarged as the Georgia Council of Churches develops a program of service to local church groups as they build their religious radio and TV schedules."

Turning to another facet of cooperative church work, the program continued, "United Church Women of Georgia are concerned about the 300,000 unchurched children of Georgia," "about our Milledgeville Hospital (a state hospital), about the many problems faced by local communities and about the waging of a just and durable peace in our world."

On the subject of Christian education: "If we are to lead our people in audio-visual methods we must set up cooperative audio-visual conferences in strategic spots throughout the state. Perhaps we should set up an audio-visual library. Certainly such an undertaking is too expensive for any one denomination to handle."

"Also I would like to see our Council in a position to give guidance in establishing weekday nurseries and kindergartens—a new interest of so many churches."

It was noted also that the Georgia Council "should be in a position to speak forthrightly upon the appearance of injustices resulting from class, race or religious prejudice."

"The Georgia Council can help us know and love one another more as it brings us together in such gatherings as this," ended the transcribed program.

The constitution of the Georgia

(*Continued on page 22*)

Outlook

A Prayer for the Nation

O Lord our Governor, whose glory is in all the world; we commend this nation to Thy merciful care, that being guided by Thy Providence, we may dwell secure in Thy peace. Grant to the President of the United States, and to all in authority, wisdom and strength to know and to do Thy will. Fill them with the love of truth and righteousness; and make them ever mindful of their calling to serve this people in Thy fear; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

Book of Common Prayer

The Gap Between Conviction and Practice

THE Message for Race Relations Sunday, February 8, includes two statements which we hope will be remembered after the churches have observed this annual day of brotherhood.

One is in the nature of a confession: "Our clearer understanding that discrimination makes the fulfillment of a Christian vocation in any walk of life difficult or impossible compels us to repent and confess that our efforts have been faltering."

The other is an urgent appeal: "Christians must speed the process of bridging the gap between conviction and practice."

Let's take a look at some of the things that the churches did to bridge the gap during the last year.

The General Board of the National Council in 1952 adopted a policy statement on "The Churches and Segregation" which renounced the pattern of segregation based on race, color or national origin as ". . . unnecessary and undesirable and a violation of the Gospel of love and human brotherhood." The statement also recommended that member churches of the National Council renounce segregation. It might be noted that a report on current research indicates that nearly 10 per cent of 13,597 churches in three member denominations have members of more than one racial group. But the vast majority of church members still worship in congregations composed only of their own racial groups.

In charting the course of the General Department of United Church Women for 1953, a statement was adopted urging "the inclusiveness of our Christian fellowship across denominational and racial lines" and recommending steps by which state and local councils of church women could reach this goal. A number of councils have already reported preliminary action in this direction.

During 1952, many church groups set forth statements on their stand on race relations—and their statements helped create a climate of opinion that stimulated action.

The Commission on Community Life of the Washington Federation of Churches and the Washington Interchurch Fellowship joined other religious groups in an *amicus curiae* (friend of the court) brief to the U.S. Supreme Court, recommending abolition of segregation in public schools in the nation's capital. Earlier, Rt. Rev. Angus Dun, Protestant Episcopal Bishop of Washington, announced that Beauvoir elementary school would be opened to Negro students this year and that St. Alban's School for Boys and the National Cathedral School for Girls would be opened to Negro graduates of Beauvoir, beginning in 1958. Bishop Dun pointed out that a growing number of Southern theological seminaries in 1952 opened their doors to students regardless of race. The same trend was appearing in church-related colleges in the South.

The Norfolk Ministers' Association voted unanimously to end racial segregation at the 1953 preaching mission in their city. The Negro Baptist ministers of Columbia, S. C., voted to admit all races to services and to membership in their churches. Bethel Lutheran Church in Pittsburgh voted to serve all people regardless of race. Two Presbyterian churches in San Francisco — one with an all-white congregation and the other with all-Negro membership — voted to merge into a single church with the Negro pastor as their minister.

The Methodist Church, at its General Conference, voted that it should seek "to free itself utterly from racial discrimination and segregation" and recommended steps for achieving this aim. Later in the year, the North Central Jurisdictional Conference of the Woman's Division of Christian Service ratified a charter which would remove all racial barriers among Methodist women's groups. The General Council of Congregational Christian Churches voted in favor of eliminating racial segregation in its churches "at the earliest possible moment." The Baptist Convention of Southern California recommended that "racial segregation be ended in churches and in housing developments and real estate subdivisions." The 1952 Lutheran Home Missions Conference declared that no local church has "any more right to be racially or culturally exclusive that it has to modify or abandon any article of faith."

These are only highlights of the churches' activities in race relations during the year. The churches have done much—but still too little in a time when brotherhood among people of all racial and cultural backgrounds is an urgent need. The challenge is clear and impelling. "Christians must speed the process of bridging the gap between conviction and practice. . . . Justice . . . prods us to action now."

Outlook

The Debate Goes On

THE immigration and naturalization policy of the United States is a matter of vital concern to our own and other nations. If that policy embodies the principles of fairness and equity, our nation is strengthened, and free men everywhere are encouraged to resist the evils by which they are beset. If, on the other hand, our policy respecting aliens has the effect of disheartening our friends in other lands, our own freedom is less secure.

Christians generally are aware of the international implications of America's immigration policy. They recognize that a ceiling must be placed upon the number of immigrants to be admitted to the United States in any given year. They recognize the need of protecting their nation against the coming to our shores of those with subversive intent. They believe these ends can be achieved within the framework of an immigration policy that is dictated by considerations of justice and mercy, and of sound mutual forbearance.

The National Council of Churches has urged the adoption by Congress of such a policy. In March, 1952, the General Board recommended that the quota system be made more flexible; that there be no discriminatory provisions based upon color, race, or sex; that there be established a system of fair hearings and appeals respecting the issuance of visas and deportation proceedings. Especially in the mind of the National Council were peoples displaced by war and its aftermath, the refugees made homeless by reason of totalitarian tyrannies, the expellees forcibly ejected from the land of their fathers, and those who at the risk of life and limb are breaking through the Iron Curtain in search of freedom.

Many Christians believe the immigration statute enacted by the 83rd Congress is not fully in accord with these considerations. This judgment is reinforced by the report of President Truman's Commission on Immigration and Naturalization. And by the repeated affirmations of President Eisenhower during the course of the recent campaign. And by the testimony forthcoming from distinguished religious leaders, Protestant, Orthodox, Roman Catholic and Jewish.

The meaning of all this is clear. The national debate on immigration policy will be continued. This debate will go on until legislation has been enacted that will add to and not detract from, the moral stature of the United States among the nations of the world. It is important that the people of our churches participate in this debate. The more so since the issues at stake are not alone or even primarily political in character. These issues have spiritual overtones which are the proper concern of the Christian thinking people of our nation.

How long this debate must be waged before corrective legislation is enacted cannot be foreseen. Meanwhile, as stated by the National Council of Churches at Denver, the churches hear with sympathy the many reports of the plight of millions of uprooted people who cannot return to their own countries nor yet find homes and work in their countries of refuge. To meet this pressing need the National Council has called for special legislation that would make possible the admission to the United States of our fair share of these hapless refugees. Only by such action can our country display that compassion which is the badge of our heritage as a free people.

Editorial Comment from Other Papers

"Walter Van Kirk's recent words about American churches and the United Nations need to be underscored. It is time, he said, for them to reaffirm their support. . . .

"Of all people, it would seem that ministers and church people generally ought to be seeing this thing pretty straight. For one thing, a serious effort to learn what is actually going on not only in the well publicized General Assembly but in the various commissions and subdivisions would help. Much of the criticism, it appears, is firmly based on misunderstanding or lack of information. Responsible people, or those who want to be thought responsible, ought to be able to cure this defect.

"We can be glad that the National and World Councils, while recognizing that the UN is far from the effective force for peace that we all want it to become, still stand solidly behind it and appear in the role of encouragers and supporters rather than as unsympathetic critics. We should do no less."

—*The Presbyterian Outlook,*
January 12, 1953

Counter-Influence

"A suggestion that might help to end corruption in government circles was offered at the Denver meeting of the National Council of Churches of Christ in the United States of America. This was the urging of church members to seek public office and carry their principles of religious living into office with them.

"Perhaps this is the way to add to the integrity of government. Surely the Jewish-Christian sense of ethics would be a strong deterrent to the lure of bribery, five-per-centism and the like. Certainly the essence of Christian living takes form in clean living and clean government.

"Perhaps recent tax scandals, waterfront murders, rackets and vote frauds would not have occurred had the basic principles of Christianity built a solid moral background in the lives of the people involved.

"As for church members running for office and using their principles — why not?"

—*Sun,* Westerley, R. I.
Jan. 5, 1953

The CHURCHES WORKING TOGETHER

New Church Project Under Way

The first Protestant church to be built on the grounds of a New York City housing project soon will start to rise in Brooklyn, and is expected to be ready for use late this year. Five Protestant denominations, cooperating through the Brooklyn Division of the Protestant Council of the City of New York and the New York City Mission Society, are pooling their resources in construction and administration of the new church.

The interdenominational Church of the Open Door, costing about $250,000, will be built on the grounds of the Farragut Housing Project in Brooklyn. It will replace a 10-year-old interdenominational church of the same name which will be torn down to make way for an express highway. The new congregation will continue a traditional policy of an "open door" to all, regardless of race or national background.

The church project is sponsored by Baptist, Congregational, Presbyterian, Methodist and Reformed denominations. The site for the ediffce was purchased from the New York City Housing Authority.

United Nations Workshops Held

One-day workshops on the achievements of the United Nations recently were held in four Vermont communities under auspices of the Vermont Council of Churches, the Church Peace Union and local inter-group committees. Participating communities were Brattleboro, Rutland, St. Johnsbury and Burlington.

The aims of the workshops were:

—to draw together community leaders to discuss United Nations work;

—to inspire the assembled leaders to go back to their respective organizations and put into practice what they had learned;

—to reaffirm confidence in the United Nations as the best political agency now available for expression on the international scene of a faith in God and a universal moral law.

Each workshop featured a detailed discussion on the social and economic achievements of the United Nations under the title, "The Fight Against Hunger, Disease, Poverty and Ignorance," as well as addresses by John R. Inman, assistant secretary of the Church Peace Union, on "The United Nations and U.S.A. Foreign Policy," and by Dr. Samuel Guy Inman, an authority on Latin America. Other speakers also participated.

Cleveland Clergy Curb Divorces

Clergymen in Cleveland, O., have been credited with a major role in curbing divorces, in a local program which has the active participation of the Cleveland Church Federation. The work is conducted in close cooperation with the department of domestic relations of Common Pleas Court. Approximately 30 per cent of the couples seeking divorce say they would be willing to accept the help of a clergyman, and these cases are referred to an official of their faith. Protestant couples are referred to Rev. John F. Duffy, Jr., associate secretary of the Cleveland Church Federation, who distributes the cases among ministers of various denominations.

While full reports are not yet available on the results of the work, the clergymen said they were able to effect reconciliations for approximately 60 per cent of the 450 distressed couples who came to them for help during the past year. They said a large part of the marital trouble can be traced to: excessive drinking, in-law interference, infidelity, "quickie" marriages, immaturity of one or both persons involved, and an unwillingness to share responsibility.

Establish First Local UCM Unit

The first charter to be issued by the National Council of Churches to a Department of Church Men in a local council of churches recently was presented to the Indiana Council of Churches. Dr. E. Urner Goodman, director of the National Council's Department of United Church Men, made the presentation.

Dr. Ralph L. Holland, general secretary of the Indiana Council of Churches, said the new department will encourage the men of Indiana to lend their efforts to the work of cooperative Christianity.

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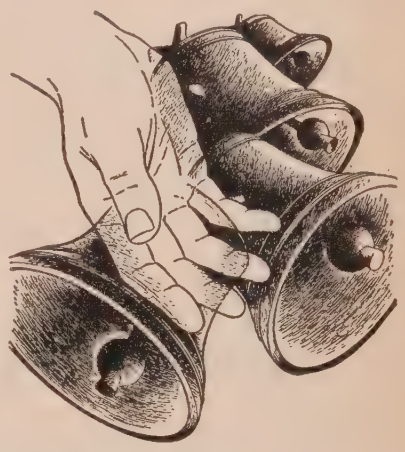

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The Council's Officers—(*Continued from page* 17)

the merging agencies, he has made major and original contributions in the field of home missions over the past 40 years.

In his own communion, the Presbyterian Church in the U.S.A., he has served the Board of National Missions since 1912, being successively director of research and publicity, director of budget and research, and recording secretary, administrative secretary, and general secretary. The last Presbyterian General Assembly unanimously elected him moderator.

Born in Ludington, Mich., in 1887, Dr. Morse graduated from Alma (Mich.) College in 1908, and from Union Theological Seminary, New York, in 1911.

His specialized surveys of rural areas on a county-by-county basis have become part of the early literature of rural sociology. For the former Institute of Social and Religious Research, he produced three comprehensive survey volumes on the town and country church. "Home Missions Today and Tomorrow," which he edited, is considered a standard reference work in the missions field. He has written three mission study textbooks: "Toward a Christian America," "These Moving Times" and "Again Pioneers." Dr. Morse's latest volume, "From Frontier to Frontier," interprets 150 years of Presbyterian national missions.

Dr. Morse is married and the father of a son and a daughter.

Outside the mission field, his interests include music, chess, reading, sports, and his farm in Vermont.

Stewardship

(*Continued from page* 5)

member giving for benevolence went up from $6.43 to $6.66.

The share of benevolence giving from each church member that was used for foreign missions, it was noted, rose from $1.31 to $1.34.

The average was a long way below the per member benevolence giving for some churches.

The Seventh Day Adventists topped the list with $131 per member for benevolences, including $30.99 for foreign missions. Next in line were the Conference of the Evangelical Mennonite Church, with $70.18 for benevolence, including $8.73 for foreign missions, and the Free Methodists, with $53.90 for benevolence, including $12.77 for foreign missions.

The church giving report also includes figures for six Canadian Protestant communions. Their total in this year's report is $59,301,870, a gain of 5.7 per cent over last year's total of $56,107,961.

Largest total contributions for the year were reported by the United Church of Canada, with $27,609,296.

Total per member giving in Canada was reported at $26.45, an increase of $1.27 per member over the previous year. The average member's gift for congregational expenses rose from $15.92 for the year to $17.01—a little more than half of the U. S. average—and his benevolence giving rose from $9.26 to $9.44, and the share of benevolence giving for foreign missions rose from $1.63 to $1.68. The benevolence average for Canada was nearly 50 per cent higher than in the U. S., while foreign missions giving was slightly higher.

Cooperative Vision

(*Continued from page* 18)

Council, states its purposes.

—to promote fellowship and mutual understanding among the followers of Christ constituting the several evangelical communions;

—to serve as a medium of interchurch advice and counsel on matters affecting the progress of Christianity in our state;

—to associate the communions in such joint service as may achieve more effectively the objectives of the Christian religion.

Serving with Dr. Oglesby to help bring about these objectives will be vice presidents C. O. McAfee, Macon, Ga.; Mrs. A. A. Hardy, Thomaston, Ga.; and Dr. Harry V. Richardson, Atlanta; recording secretary, Rev. Charles Erickson, Demorest, Ga.; and treasurer, Dr. Phil Narmore, Atlanta.

The nine Protestant denominations constituting the Georgia Council of Churches are: Congregational Christian, Disciples of Christ, African Methodist Episcopal, African Methodist Episcopal Zion, Colored Methodist Episcopal, North and South Georgia Conferences of the Methodist Church, Presbyterian U.S., Presbyterian, U.S.A., and Protestant Episcopal.

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LIMITED NUMBER OF PRINTS THIS YEAR

Narcotics

(*Continued from page* 10)

removed, the emotional hungers of youth will find other unproductive or destructive means for attempting to satisfy their needs."

The ministers and other specialists who work with drug users outline the addicts' problem in more specific terms and suggest some specific things that church people can do to help them.

Generally, the specialists find, the addict is a lonely, unaggressive person with little sense of decision or purpose—and almost always he comes from a family where the father is absent or ineffectual, the mother dominant or overprotective.

Stressing the importance of any means by which the churches strengthen healthy family life, Chaplain Jaekle says that a teen-ager with a loving and secure Christian family background may come into contact with drugs and not succumb, where a less happy youngster will find himself trapped.

In the church youth programs, Chaplain Jorjorian stresses the need for special attention to "the quiet ones—not the noisy lads who break windows, but the ones who can't break windows, who are never noisy."

He urges that the pastor or someone else in the parish experienced in working with young people seek out and bring these "wallflowers" together—not for any external purpose, but for the experience they need of being in a group.

Rev. Paul Tilden, associate director of the National Council's Department of Pastoral Services, suggests that sympathetic members of the church youth groups themselves might make a special effort to help the quiet members take more part in the group's activities.

"Because these youngsters are so prone to retreat from others," Mr. Tilden said, "the churches will need to make a real effort to seek them out and bring them into their fellowship."

And because of the particular need these youngsters have for a father, Mr. Tilden and the other specialists urge that church men contribute a masculine influence in church programs—as group leaders, as teachers in Sunday schools and vacation church classes, in gatherings like father and son dinners.

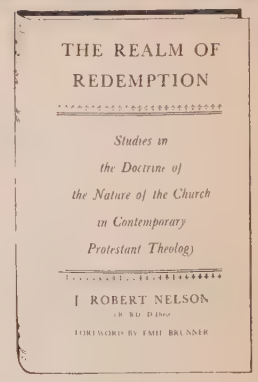
These are steps, Mr. Tilden comments, that would be worth taking even if the congregation doesn't believe there are potential addicts or sources of narcotics in the community.

"One of the most disheartening comments on the addiction problem," says Chaplain Jorjorian, "was made by a fellow-minister who said, 'It's too bad that there are addicts, but thank the good Lord they are not my problem. I have no addicts in my parish.'"

"It may be true," the chaplain comments, "that the addicts are 'not in my parish.' But whose responsibility is it that they are not?"

THE REALM OF REDEMPTION

Studies in the Doctrine of the Nature of the Church in Contemporary Protestant Theology


THE REALM OF REDEMPTION
Studies in the Doctrine of the Nature of the Church in Contemporary Protestant Theology
J. ROBERT NELSON

By J. Robert Nelson,

secretary-elect of the Faith and Order Commission of the World Council of Churches

***forword* by Emil Brunner**

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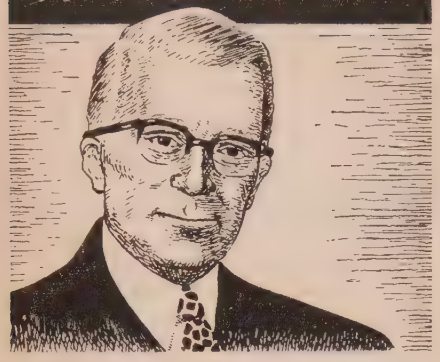

"I'd like to—but I can't afford it"—replies the preacher who is urged to make sensible provision for the future. It sounds conclusive except that we nearly all manage to afford to buy what we consider to be a necessity.

But the more disturbing factor demands consideration. Do you know what it costs to protect your family? Sometimes it means questioning an axiom to suggest that the report of the high cost is like the rumor of Mark Twain's death—grossly exaggerated.

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Corporate Giving for the Nation's Spiritual Life

"Tax Aspects of Giving" was one of the topics at the Conference on Wills, Annuities and Special Gifts, held in Cincinnati in December.

The National Council's Joint Department of Stewardship and Benevolence sponsored the meeting, which brought together over 400 fund-raising officers of church-related institutions, financial and legal experts. It was the first such conference since 1948. H. Spenser Minnich, financial representative of the Church of the Brethren, Elgin, Ill., presided.

In discussing "How Foundations Prefer to be Approached," Mrs. Wilmer Shields Rich said that corporations are "the least stereotyped of any organizations in our country" and warned against generalizing on their policies. They are "project-minded" and give to the operating funds of pet charities. Mrs. Rich advised appeals in writing prior to any conference, and a clear statement of the organization's needs, including seven items. In her opinion, foundations don't like circulars, argumentative applicants, indirectness, by-passing, impoliteness.

In the absence of J. K. Lasser, Sydney Prerau spoke on "Tax Aspects of Giving." The cost of a contribution to a church, he pointed out, is never as great as the actual dollar donation. It always includes the tax the donor would have paid had he not made the contribution. Over the past 13 years corporations have donated only about 12 per cent of the allowed amounts from their excess profits. These represent a vast untapped source of assistance for churches.

F. Emerson Andrews, of the Russell Sage Foundation, said corporation giving has increased eight times since 1945. In the Russell Sage survey, 205 out of 326 corporations gave to religious agencies—63 per cent. One-third gave to no religious project because their employees represented all faiths. The total giving to religious agencies, $278,000, represented .02 per cent of corporation income. "Although the possibilities of support for religious agencies from corporations should not be exaggerated," Mr. Andrews noted, "and the difficulties are real, we have demonstrated that giving from this source is already substantial, that the philanthropic role of corporations is increasing, and that the dollar receipts can be further increased with wise planning."

Mr. George A. Huggins, actuarial consultant, gave the results of a study undertaken for the conference, on "Rates, Mortality Experience and Reserves."

The philosophy underlying the realm of philanthropy was discussed by Mr. C. N. Wonacott, philanthropic counsellor for the Hanover Bank, New York, is that it affords "a channel through which man may recognize himself as a very wonderful nobleman of God and glorify this kinship through good works."

"One of the most productive fund-raising techniques," said Mr. William Rhoades, "is cultivating clients likely to leave bequests, though it may well be classed with the 'delayed-action fuse.'"

"The Importance of Voluntarily-Supported Institutions in a Democracy" was the topic of Mr. Charles P. Taft, who cited the Church as a bulwark of liberty.

Copies of the report of the conference, complete with speech texts and minutes of the meeting, are available from the Joint Department of Stewardship and Benevolence, 257 Fourth Avenue, New York, N. Y.

You Can Prevent Membership Loss

Use this forceful, workable formula for developing new converts into a strong and effective church membership. Many helpful suggestions to train more useful members and to ensure their continued loyalty are carefully outlined from the author's successful experience. For every pastor and church worker the use of these tested techniques will make the difference between a growing and a declining church.

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Establishing the Converts

Churchmen Visit G.I.'s

Young men and women stationed at military bases across the country will soon know that their home churches have not forgotten them. The National Council's Joint Department of Evangelism has joined with the General Commission on Chaplains, Washington, D.C., in sponsoring the Armed Forces Preaching Mission, January 17 through February 29.

Dr. Jesse M. Bader, director of the Mission, expects that 140 outstanding civilian ministers will participate in the series of 80 five-day missions, and will reach half a million service personnel.

In addition to strengthening ties between the home churches and the men and women in the armed forces, it is hoped that the mission will aid the full-time ministry of the chaplains and encourage personal dedications to Christian service.

Response, both from the chaplains in the military installations where the missions are being held and from the local churches which have been asked to release their ministers for this service, has been excellent.

At Fort Monmouth, N. J., February 15-20, Dr. Paul A. Wolfe, Brick Presbyterian Church, and Dr. Ralph Walker, Madison Avenue Baptist Church, New York, and Dr. Frederick Brown Harris, Foundry Methodist Church and Dr. Albert Shirkey, Mt. Vernon Place Methodist Church, of Washington, D.C., will participate in the project.

In addition to conducting the Sunday services which open the mission, the clergymen will hold brief noonday devotions during the week and meetings in guardhouses and hospitals, and will be available for personal counselling.

The Armed Forces Preaching Mission is being planned and coordinated by a 14-member committee headed by Dr. Fred Buschmeyer of New York.

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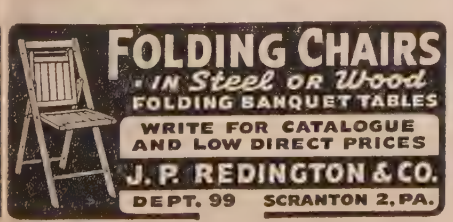
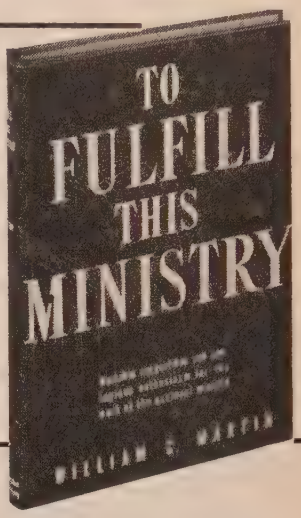


"It cannot but send a minister to his task of the care of souls with renewed devotion."
—Duke Divinity School Bulletin

To Fulfill This Ministry

by WILLIAM C. MARTIN



Writing out of his own fruitful experience, both as a pastor and as a pastor of pastors, Bishop Martin here provides an abundance of practical suggestions and contagious enthusiasm for the work of the pastoral ministry.

TO FULFILL THIS MINISTRY, says one reviewer, "will inspire young men to prepare more thoroughly for the ministry. Men in their maturity will be challenged to think more carefully. Older ministers will be intrigued by the balance between mature wisdom and youthful curiosity toward new ideas and methods."

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For Building Up the Body of Christ
My Fellow Worker
That They May All Be One
I Never Lose Heart

"Crammed with practical wisdom."—*Review and Expositor*

"The pastor who would look squarely at his own job and attempt to make his doing of it better will find *To Fulfill This Ministry* an invaluable aid."—*Pastor's Journal*

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MY SERVANTS THE PROPHETS, *Edward J. Young*, William B. Eerdmans Publishing Co., Grand Rapids, Mich. 3.00

THE QUEST FOR CHRISTIAN UNITY, *Robert S. Bilheimer*, Association Press, New York, N. Y. 2.50

UNCONQUERABLE KAGAWA, *Emerson O. Bradshaw*, Macalester Park Publishing Co., St. Paul, Minn. 2.50

NOT A SPARROW FALLS, *Paul Quillian*, Abingdon-Cokesbury, Nashville 2, Tenn. 2.00

THE IRANIAN, *Elizabeth Patton Moss*, Muhlenberg Press, Philadelphia, Pa. 3.00

THE RECREATION LEADER, *E. O. Harbin*, Abingdon-Cokesbury, Nashville 2, Tenn. 1.50

10,000 TOM-TOMS, *Jens Larsen*, Muhlenberg Press, Philadelphia, Pa. 3.50

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THE PROTESTANT DISSENTING DEPUTIES, Bernard Lord Manning. Cambridge University Press, New York, N. Y. 10.00

LETTERS TO MARK, *James D. Bryden*, Harper & Bros., New York, N. Y. $2.00

THE WORLD OF SILENCE, *Max Picard*, Henry Regnery Co., Chicago, Ill. 2.50

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FRONTIERS FOR FREEDOM, *R. Gordon Hoxie*, editor, University of Denver Press, Denver, Colo. 3.75

DIVINE DIRECTION OR CHAOS?, *Charles H. Lee*, Philosophical Library, New York, N. Y. 3.00

THE GALILEANS, *Frank G. Slaughter*, Doubleday & Co., Inc., Garden City, N. Y. 3.50

KINGS AND PROPHETS OF ISRAEL, *Adam C. Welch*, Philosophical Library, New York, N. Y. 4.75

NISEI DAUGHTER, *Monica Sone*, Little, Brown & Co., Boston, Mass. 3.50

THE ENIGMA OF THE HEREAFTER, *Paul Siwek*, Philosophical Library, New York, N. Y. 3.00

LEIBNITZ AND THE 17TH CENTURY REVOLUTION, *R. W. Meyer*, Henry Regnery Co., Chicago, Ill. 5.00

HENRY DRUMMOND: AN ANTHOLOGY, *James W. Kennedy*, editor, Harper & Bros., New York, N. Y. 3.00

MAKING YOUR MARRIAGE SUCCEED, *Theodore F. Adams*, Harper & Bros., New York, N. Y. 2.00

THE USE OF LIFE, *Frederick Ward Kates*, Harper & Bros., New York, N. Y. 1.75

CRUSADERS FOR GOD, *Dana Thomas*, A. A. Wyn, Inc., New York, N. Y. 3.95

HERE IS MY METHOD, *Donald Macleod*, Fleming H. Revell, Westwood, N. J. 2.50

Japanese Laymen Adopt Visitation Evangelism

Christian laymen in the churches of Japan are gradually adopting "visitation evangelism" as an organized activity, as the result of a visit to Japan in 1951 by Dr. H. H. McConnell, field secretary of the National Council's Joint Department of Evangelism, made at the invitation of the National Christian Council of Japan.

The Bulletin of the National Christian Council of Japan, in commenting upon developments, says:

"At that time the National Christian Council sponsored visitation evangelism conferences in Tokyo, Osaka, Kobe, Kyoto, Nagoya and Sendai. Some churches in each city were selected to initiate a visitation evangelism program under the leadership of Dr. McConnell, and the results proved to be very satisfying. Later this method of visitation evangelism was considered and studied by the Kyodan and other denominations and was put into practice with much enthusiasm in various chuches.

"The National Christian Council published a Japanese translation of the Visitation Evangelism Manual issued by the Department of the National Council of Churches of Christ in America and 'They Went Forth Two by Two' edited by Dawson C. Bryan, and distributed these to all churches in Japan at wholesale cost. The National Christian Council is also making a record explaining in Japanese the set of slides which were introduced by Dr. McConnell.

"The National Christian Council Visitation Evangelism Committee will hold a conference meeting once every month in Tokyo to introduce for study any methods of visitation evangelism adaptable to the Japanese churches, as Japan has her own way of living and customs. Thus this method of evangelism in Japan is gradually becoming an organized activity of Christian laymen in the churches."

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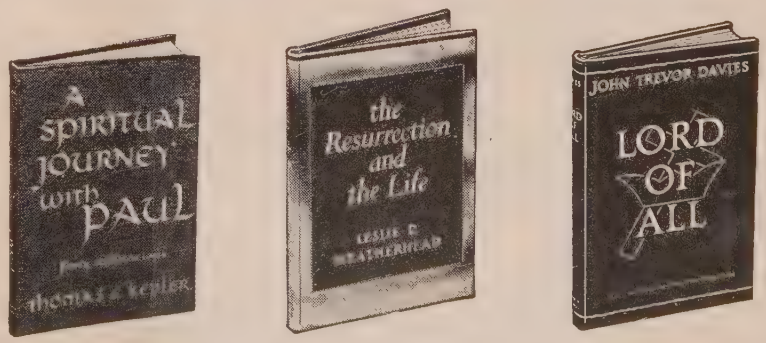


BOOKS

Jesus Christ and His Cross

By F. W. Dillistone, Westminster Press, Philadelphia, $2.00.

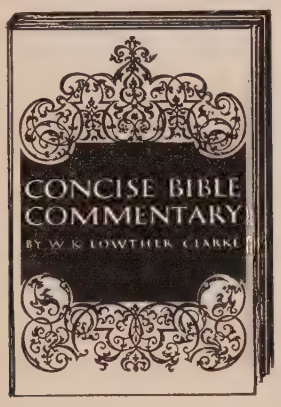
This is Lenten devotional reading of a high order. It is also an important theological exposition, based on Biblical materials, of the meaning of the Cross.

The author is a Canadian scholar of Anglican background, now a professor of theology at the Episcopal Theological School in Cambridge, Mass. His book on "The Structure of the Divine Society" has made him well known in theological circles in England, Canada and the U.S.

In his new book Mr. Dillistone is writing for the ordinary thoughtful Christian rather than the scholars. His material is so simply and naturally organized that it leaves on the reader a clearer and more permanent impact than most devotional books do. There are six chapters, each devoted to one of the ways in which the saving work of Christ is pictured in the New Testament. The six conceptions are as follows: (1) The Savior-Hero, (2) The Great Shepherd of the Sheep, (3) The Son Who Was Not Spared, (4) The Sin-bearer, (5) The Great High Priest, and (6) The Servant of the Lord.

Woven together, these six conceptions provide a discussion of the Atonement—though not in formal terms—which does full justice to the Scriptural materials and is spiritually satisfying.

—Samuel McCrea Cavert



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Mere Christianity

By C. S. Lewis, The Macmillan Co., New York, $2.75.

This is a three-in-one book—a revised and enlarged edition of C. S. Lewis's already popular books, *The Case for Christianity, Christian Behaviour,* and *Beyond Personality.*

The Case for Christianity sets forth clearly and logically reasons for believing in a moral law and Christianity. *Christian Behaviour* tells of the value and sense of following the Christian code of ethics. "Morals are directions for running the human machine," says Mr. Lewis.

Beyond Personality makes a concise and persuasive statement of what Christian belief is, giving an excellent picture of the difference between Christianity and other religions: "that in Christianity God is not a static thing—not even a person—but a dynamic, pulsating activity, a life, almost a kind of drama . . . you are not looking *at* Him: He is always acting through you."

To read C. S. Lewis is to *think.* Whether the reader agrees or disagrees with what he says, or finds himself in a state of doubt, his mind is working full-speed-ahead, and that is good.

The author's clarity of thought and expression, and his sense of humor, present in every paragraph, make his writing not only thought-provoking but refreshing.

—Mary E. Hillman

American Education and Religion

Edited by F. Ernest Johnson, Harper & Brothers, $2.00.

The much debated issue of the place of religion in the public school is the subject of this symposium. Representatives of various educational positions and of the several religious groups set forth the grounds for thinking as they do. Diverse views are expounded, ranging all the way from Professor Vivian Thayer's insistence on complete separation of the school from religion and his espousal of a "secularist" philosophy of education, to Dr. Ernest Johnson's position that the school must include an interest in religion if it is to fulfill its role of putting each generation in possession of its full cultural heritage.

Church Building Literature

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In general, there is no argument for a sectarian inculcation of religious opinions but a prevailing judgment that children in the public school can be taught *about* religion as a vital factor in our culture even if they cannot be taught religion. Among the contributors are Rabbi Simon Greenberg of the Jewish Theological Seminary, Monsignor F. G. Hochwalt of the National Catholic Welfare Conference, Professor Samuel M. Hamilton of New York University, Mrs. Mildred McAfee Horton, former president of Wellesley College, Dr. Ordway Tead, chairman of the Board of Higher Education of New York City, and President J. Hillis Miller of the University of Florida.

—SAMUEL MCCREA CAVERT

The Worship of the Church

By MASSEY H. SHEPHERD, JR., The Seabury Press, Greenwich, Conn., $2.50.

This volume is the fourth in a series on "The Church's Teaching" prepared by the Protestant Episcopal Church to provide "the basic knowledge every conscientious churchman must possess." The previous volumes in the series are: "Holy Scriptures," "Chapters in Church History," and "The Faith of the Church." Two more volumes are to come, thus completing a six-volume series.

The book is divided into two parts. The first is entitled "The Principles of Christian Worship" and is a simple, non-technical explanation of worship. The second is entitled "The Book of Common Prayer," and deals with the various elements in that significant volume.

The author, Dr. Shepherd, is professor of Church History at the Episcopal Theological School in Cambridge. He brings to this task his rich understanding of the life of the Church, and a sense of what the layman particularly should know about worship.

Special attention should be called to certain elements. The worship bibliography of 23 pages is in itself a valuable possession. The section on the development of the liturgies of the Christian Church is a compact and fascinating recital. The *apologia* for liturgy is very appealing.

The volume is addressed particularly to the constituency of the Protestant Episcopal Church, but it should be of interest to anyone who desires to increase his knowledge of worship in general and that of a great Christian communion.

—DEANE EDWARDS

John R. Mott, Architect of Cooperation and Unity

By GALEN M. FISHER, Association Press, New York, $3.50.

Although the biography of Dr. Mott was written by Basil Mathews twenty years ago, there has been no full-length and comprehensive account of his work from the standpoint of ecumenical life and organization. His contribution in this field, as readers of the OUTLOOK know, has been unique. It is now effectively summarized in this new book by one of Dr. Mott's closest colleagues in missionary leadership.

Two qualities which made Dr. Mott the ecumenical pioneer of our time stand out conspicuously in Mr. Fisher's analysis—a "global-mindedness" and a passion to achieve a greater unity among Christians of all historic backgrounds. In successive chapters Mr. Fisher describes the organizational channels in which these qualities found expression—the Student Volunteer Movement, the World's Student Christian Federation, the YMCA, the International Missionary Council, the World Council of Churches.

One of the most interesting things

(*Continued on page* 30)

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THE USE OF LIFE

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"The great use of life is growth unto God." Molding his book around this stirring theme, Dean Kates calls for Christian lives of wonder, vision and venture. Nothing less than this high goal can give meaning and purpose to the small and dull things of life that often seem so meaningless.

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Frederick Ward Kates is Dean of the Cathedral of St. John the Evangelist in Spokane, Washington. $1.75

HENRY DRUMMOND

An Anthology

Edited and with the story of his life

By JAMES W. KENNEDY

Here is a combination biography-anthology that reintroduces us to one of the most remarkable Christians of the late 19th century. As a preacher, writer, lecturer and counsellor, Henry Drummond had an influence on his generation that was extraordinary.

In order to get the correct perspective on this "Protestant Pascal," James Kennedy literally followed Drummond's footsteps in Scotland and here gives us the essential background to appreciate one who "changed the spiritual climate of his half-century."

Included in the anthology section are the famous *The Greatest Thing in the World, Natural Law* and *The Ascent of Man,* all in their entirety. There are also many selections from his surprisingly modern addresses to university students. Each selection is prefaced with an evaluation by the editor, together with notes about the circumstances of its delivery, publication, etc. $3.00

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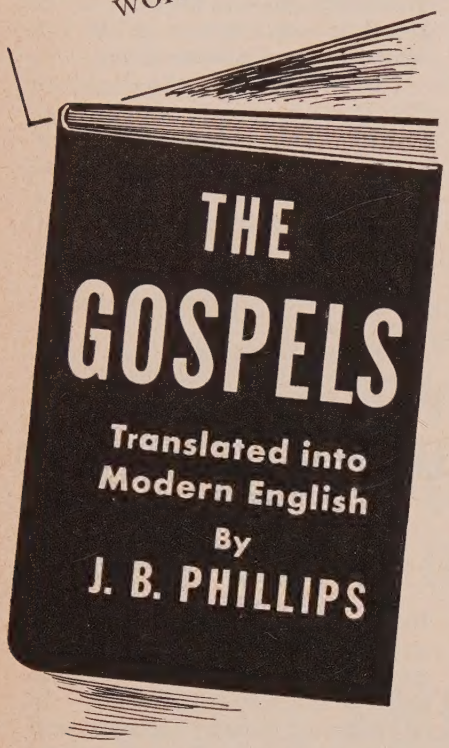

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(*Continued from page* 29)

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The contributed chapters are excellent, particularly Joseph E. Boyle's entitled "Joint Action Brings More Souls, More Dollars." This is in praise of the great job done by Religion in American Life, and Mr. Boyle very sagaciously notes that the thing which makes RIAL effective is "simply the use of modern methods of mass communication in behalf of the church."

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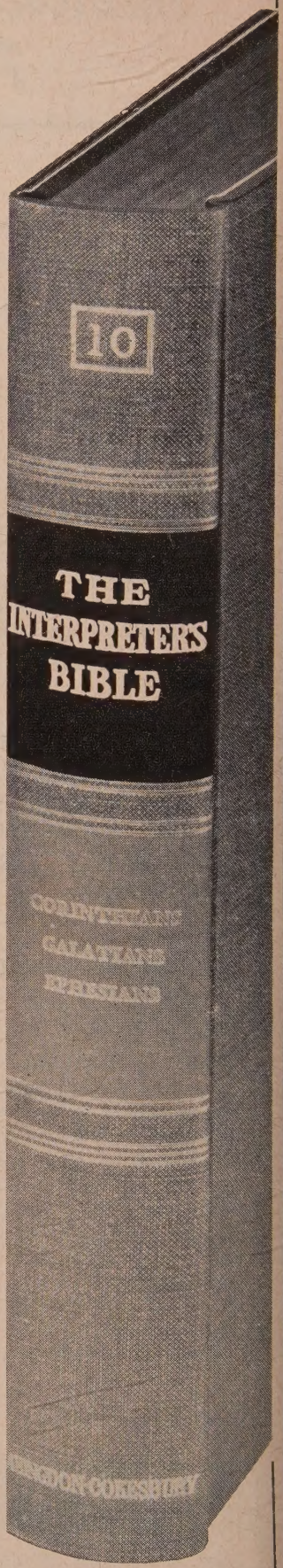

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